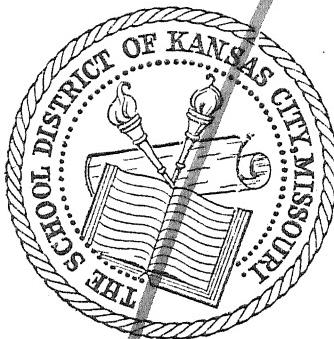


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THE DIGBY MYSTERIES.

TO
MRS GEORGE WHERRY,
Corpus Buildings, Cambridge.

MY DEAR MRS WHERRY,

You and I once studied SHAKSPERE for a time together.

I well recollect your capital acting of Nerissa in the *Merchant of Venice*, and the arch way in which you toss up your handkerchief when you heard the news that Bassanio was coming, as if you divined that the right man was near.

Some friends asserted that you actually winkt at him, to let him know which were the wrong caskets, and which the right ; but that was doubtless a libel. At any rate you chafft delightfully that saucy *Gratiano*—the impertinent!—who dared to say that it was a ‘youth,’ ‘a little scrubbed boy,’ to whom he gave your Ring.

Then you left such merrymaking to nurse “the speachlesse ficke,” “enforce the maimed impotent to smile”; and for two years you toiled in the Hospitals.

You have your reward in your pretty, happy home, in the affection of the able and accomplitsh gentleman to whom you have linkt your life—the tender of the suffering, the helper of the poor, “who are Christ’s friends,” as Chaucer says.

I think of your choice and lot with pleasure, and I venture to dedicate to you this edition of a few of the Early Religious Dramas before Shakspere’s time, as just a reminder of the days when his triumphant art was the subject of our mutual work. Believe me to be,

Always sincerely yours,

F. J. FURNIVALL.

THE

DIGBY MYSTERIES.

1. THE KILLING OF THE CHILDREN.
2. THE CONVERSION OF ST PAUL.
3. MARY MAGDALENE.
4. CHRIST'S BURIAL AND RESURRECTION,

WITH AN INCOMPLETE
MORALITY
OF
WISDOM, WHO IS CHRIST
(PART OF ONE OF THE *MACRO MORALITIES*).

EDITED FROM THE MSS.
BY
F. J. FURNIVALL,
FOUNDER AND DIRECTOR OF THE NEW SHAKSPERE SOCIETY, ETC.

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CONTENTS.

	PAGE
	vii
FOREWORDS
APPENDIX: Notes on the Chester Plays and Midsummer Show	xviii
HEROD'S KILLING OF THE CHILDREN (Childermas, Dec. 28), with the PURIFICATION IN THE TEMPLE (playd on Candlemas Day, Feb. 2, 1512)	I
THE CONVERSION OF ST PAUL (Jan. 25) ...	25
MARY MAGDALENE, in 2 Parts :—	
Part I. Her Father's Death. Her Seduction. Her wiping Jesus's Feet. Lazarus's Death and Againrising ...	53
Part II. Christ's Appearance to her. Her Conversion of the King of Marcylle. Her feeding by Angels. Her Death	90
A MORALITY OF WISDOM, WHO IS CHRIST (<i>imperfect</i>). How Lucifer tempts the Mind, Will, and Understanding of Man to sin	137
CHRIST'S BURIAL AND RESURRECTION, in 2 Parts :—	
Part I (playd on Good Friday). Christ taken from the Cross and buried	169
Part II (playd on Easter Day in the Morning). The 3 Maries go to the Sepulchre, and Christ appears to them	201
EXTRACT FROM THE ROMISH SERVICE-BOOK FOR EASTER DAY	227
GLOSSARY AND INDEX (mainly by S. J. HERRTAGE)	229



☞ The Committee of the *New Shakspere Society* give express notice
that the Editor of any of the Society's Books is alone responsible
for the opinions exprest in it.

FOREWORDS.

THIS book opens the Seventh Series of the *New Shakspere Society's* publications, that of the "English Mysteries, Miracle-Plays, Interludes, &c. up to Shakspere's time." Tho it is later and far less complete than the other sets of Mysteries—the Towneley, Chester, Coventry, and Lord Ashburnham's York one, still kept in MS.—it has been hitherto printed in so few copies¹—50, by the Abbotsford Club in 1835—that I chose it, on that account, as our first work of the kind, in order that it might get more generally known. As too I have been able to add to the old set one more Mystery in 2 Parts,—that of the 'Burial and Resurrection of Christ,' which evidently once belonged to the Digby MS. 133, from which these Mysteries get their name,—the present edition has a fresh value of its own, however slight that value may be.

But to every play-goer and every student of the drama, all the old Mysteries have an interest independent of their literary merit. They show him the stories and scenes in which his forefathers before and up to Shakspere's time were content to find edification and amusement. They prove to him that these old-plays were but parts of the Romish Church service, developt and taken out into the streets (p. 227-8, below). They give him the origin of that mixture of comedy in deepest tragedy, and of tragedy in highest comedy, nay in roaring farce, which is a leading note of Shakspere's

¹ Hawkins printed the first play, *Candlemas Day*, in his *Origin of the English Drama*, 1773, and Marriott reprinted it in his *Collection of English Miracle-Plays, &c.*, Basel, 1838.—P. A. DANIEL.

drama, and which so shocks the classicist critics of Romanticism. And if these Digby Mysteries, being poorer than the Towneley, point to the decay of the old religious Drama in England, the student sees in that only the greater need for Shakspere to arise, replace the old Religionism with the new Humanity, and take as his themes the love, fears, hates, ambitions of men, the World and its Ruler, instead of Judæa and its King.

The first Play, 'Herod's Killing of the Children' or 'Murder of the Innocents,' and the Purification, is one of a set of New Testament Plays,—the seventh, says Stowe, p. 1, l. 2, below, but the 3rd, I suppose, the 'Annunciation and Birth of Christ' being the first, and the 'Adorations of the Shepherds and the Three Kings' being the 2nd. Only one of these plays was playd yearly, says our text, p. 2, so that the place it was acted in must have been some small town or village; and no mention is made of any Trade supplying the Actors. The 4th Play of the set was to be 'Christ Disputing with the Doctors in the Temple,' see p. 23; and so, if the set of after Plays was 23 in number, like the Coventry New-Testament set, it would take the villagers 23 years to get through the story of Christ's life. But no doubt several subjects were lumped into one play in the Series to which this *Killing of the Children* belongd.

The comedy in this first Play was supplied by music and dancing between the Prolog and Scene i (see p. 2, at foot), and after the Play (p. 22) as well as after the Epilog (p. 23), as after Shakspere's plays. Also by Herod's bragging and strutting (p. 3), by his man Watkyn's boasting, and then confessing that he was afraid of a woman with a distaff (p. 6, 7, 9), and later by the women 'laying on' and beating Watkyn with their distaffs (p. 14). The killing of the children was done on the stage, seemingly (p. 13), and Herod died there too (p. 16). But there does not seem to have been a

curtain to the pageant-wagon,—whose existence I assume,—for at the end of Scene i the stage-direction is, “Here the Knyghtes and Watkyn walke about the place ty^H Mary & Joseph be conveid into Egift.” The Temple (p. 18, 20) was, I suppose, a bit of painted wood on the floor of the wagon. The “Virgynes, as many as a man wy^H” (p. 19), who held tapers, went in procession, sang (p. 20) and danced (p. 22, 23), were, I suppose, part of the Audience, as well as the ‘virgyn’ and four women who playd the Mothers, of the sixteen Players named on p. 24 as performing the Play.

The second Play, *The Conversion of St Paul*,—he being “drest lyke an auiterous knyght,”—seems to have been acted in a larger town, for its three Acts were playd at three Stations or open sites (p. 27, 33, 41), at the first of which there was room for Saul’s horse to be brought up, and for him to ride about (p. 32, 33). The “pagent” is mentiond at p. 33, l. 167, p. 52, l. 657; and that the wagon had an upper (?) half-stage is certain,¹ as the Holy Ghost appeard on it (p. 38, at foot), and the “fervent,” lightning or thunderbolt (p. 34) would be thrown from it. In this case too there were Dances after the Prolog (p. 27, l. 14) and Act I (p. 33), while the comedy was developt by a scene of broad chaff between Paul’s servant and an Ostler (p. 30-1). But the audience who followd the wagon from Station to Station (p. 33, l. 156-7) evidently

¹ “In the great Mysteries the stage was at three elevations (and before it was a shallow but broad *podium* for the chorus). The lowest stage represented the nether world. In the midst was a door—the mouth of hell—and steps led from it on each side to the second stage, which figured earth. The highest stage was reserved for the Deity and the saints; it was heaven.” 1879. S. Baring-Gould, *Germany, Past and Present*, ii. 4: an excellent book, which shows in its next 3 pages how effective this 3-stage arrangement was in Theodore Schernbeck’s play of *Frau Jutta*, composed in 1480 on the story of Pope Joan. A procession of cardinals “with tapers and banners move along the middle stage chanting a litany. Below, the demons are tormenting the soul of Jutta, who pleads on in piteous hymn to Mary. Above, in heaven, the Blessed Virgin and St Nicholas are entreating the Saviour.”—*Ib.* p. 7.

found the seriousness of the original Acts II and III dull, and so a later hand—? Miles Blomefylde, p. 55—spiced up Act III with a lively scene of the Devils in Hell, amid fire, flame, roaring, and crying (p. 43-46), to carry off the weight of Paul's Sermon on the Seven Deadly Sins, which followd.¹

In the third Play, *Mary Magdalene*—of which Part I describes her Father Cyrus and his death, her Seduction by Lechery and a Galant, her Repentance and Wiping of Jesus's feet with her Hair, and also her brother Lazarus's Death and Againrising—we have the comedy supplied by our friend Herod (p. 60-1) bragging as before, by the King of the Flesh kissing Miss Lechery (p. 67), and by a scene at a Tavern in Jerusalem (p. 72-5), with a young dandy who wants a pretty barmaid to chat to, and who makes Mary fall in love with him. Then the Devils are seen in Hell (p. 75), which is the lower stage (p. 76) of the 2- or 3-staged wagon (p. 67, at foot), and in scene xv, p. 82-3, all the Seven Devils are beaten on their buttocks on the stage. A house is also set on fire (p. 83): an instance of early Sensationalism.

In Part II—which tells how Christ appears to Mary at his tomb,² how she goes to Marcylle, converts its King and Queen, is fed in the wilderness by Angels, and then dics and is taken up to Heaven—the bragger is supplied by the

¹ "A traveller in 1790 . . . goes on to relate that in other villages near Innsbrück, St Mary Magdalene [see above, and p. 82-3 below] and St Sebastian were being performed; and he was assured that these pieces possessed superior attractions to that of St Pancras, inasmuch as more devils appeared in them." (See Pichler, *Ueber das Drama des Mittelalters in Tirol*, Innsbrück, 1850.) 1879. S. Baring-Gould, *Germany, Past and Present*, ii. 17.

² On the three Maries and the Apostles at the Tomb, p. 92-4, 201-218, compare the lines (21-4) in Stubbes's *Anatomie*, Part I, Appendix, p. 336, from Naogeorgus:

"In some place solemne fightes and showes, & Pageants fayre are playd,
With sundrie sortes of maskers brave, in straunge attire arrayd,
As where the Maries three doe meete, the sepulchre to fee,
And John with Peter swiftly runnes, before him there to bee."

King of Marcylle (p. 90), and the fun by the Priest's boy and his doggrel service (p. 99-101), the Shipman with a merry song (p. 107), and his boy Grobbe (p. 107, 119, 125). In this Part there must have been a third stage for Heaven—see note¹, page ix, and p. 106, 113, ?130, 131, 135 (*gaudent in celis*)—above the main stage, under which was the Hell (as in Part I) to which the Devil betook himself (p. 92, l. 992) after he had told how Christ harrowd Hell. How all the scenes of the Temple, the burning of the Idols, the Shipman and his Ship, the rock on the island where the Queen of Marcylle was left (p. 121), &c., were managed, I can't tell. Possibly some of the Players had separate scaffolds: see Sharp's Dissertation on the Coventry Plays. But make-believe will do wonders. My friend Mr P. A. Daniel tells me, that in Melbourne he saw a Chinese troupe act admirably on a small stage, with the roughest scenery. A wooden form servd for a castle-wall, a chair behind it for the battlements, on which the besieged King mounted, and whence he made a spirited harangue to the rebellious besieging General and his army of three men, as Richard II does to Northumberland at Flint Castle in Shakspere's Play, III. iii. And really, when you know the story, you don't need scenery, as we found, who were lucky enough to see the First Quarto of *Hamlet* acted at St George's Hall on April 16, 1881.

In the fourth Mystery here, the 'Burial and Resurrection of Christ,' there is no comedy, and I see no trace of the Pageant or Stages. The Stations in it (if any) would be only those of the Church from whose service it was either imitated, or of which it once formd part.¹ The Play is arranged to be either recited or acted, and a warning is given at the beginning (p. 171), that there is a Proem, "certene lynes, which are not to be saide if it (the Play) be plaiede."

¹ The Procession of the Sacrament no longer forms part of the Romish Church Service on Easter Sunday morning.

At several other places—see notes p. 173, 174, 176, 178, 180, 182, 183, 184, 185, &c.—is evidence of the double character of the composition. Towards the end of the Play (p. 223, 226) some of the Sequences of the Easter Sunday Mass of the Romish Service are directed to be sung as part of the performance, as on p. 194-5.

Now, did the mixture of comic bits with most serious subjects take off the effect of the mysteries of Christianity performd before the common folk? I doubt it. My friend Mr H. H. Furness, the editor of the splendid new *Variorum Shakspere*, once told me that he saw in Spain a Mystery performd, and that at one point a bell tinkled, and in came a troupe of ballet-girls in short frocks and flesh-tights, and danced a ballet. All the onlookers evidently took it as a natural and proper occurrence.¹ They'd grown accustomd to

¹ P.S. Having just found Mr Furness's note, I print it:—

"Years ago I saw a Passion Play in Spain, which was sublimely national. After the Magi had presented their gifts to Mary, who was seated beside a pasteboard manger, surrounded by pasteboard oxen, with a great deal of genuine straw about, at the tinkle of a little bell, ballet-girls in short skirts and pink tights darted from the side scenes, and, pirouetting around the groups, finally struck an attitude with their hands over the cradle, and their elevated toes pointing to the audience. When the curtain went down there were vociferous calls for the actors, and Christ appeared, leading Joseph and Mary, and bowed his thanks. It was deeply religious to the people, and many women wept."

Compare Mr Baring-Gould's experience in Brabant:—

"But perhaps the most curious representation of the last scenes of the sacred history I have witnessed, was at Mechlin, a few years ago, on the fête of St Rumbold. A travelling band of players had erected a large tent with stage in it, in the market-place; and their programme of entertainments consisted of—

"1. Tight-rope dancing, tumbling, and performing dogs.

"2. The laughable farce of 'A Ghost in spite of himself' (the English farce of that name translated into Flemish).

"3. The Passion and Resurrection of Christ.

"It was more than startling to see 'the spangled sprite of the shining shower,' who pirouetted on the tight-rope, figure half-an-hour later as the Mater Dolorosa, and the human spider, a man in fleshings, who walked backwards on hands and feet, transformed into the Beloved Disciple; but the Brabant peasants seemed aware of no incongruity, and were as ready to weep at the crucifixion, as they were to laugh at the dancing dogs. The peasant mind of the present day is constituted like that of their Mediæval forefathers, who insisted on the introduction

it, and so it was right. Just so, most Englishmen take the existence of our hereditary House of Lords, and the spelling of the sound 'enuf' as 'enough.' The survival of an absurdity or incongruity never shocks traditional minds; nay, the propozal to remove it always makes them angry.

It was probably some feeling of this kind that made me reprint the fragment of the Macro¹ Morality of *Wisdom*, when the rest of it had been printed by the Abbotsford Club in 1837. But this fragment was in the Digby MS. 133, had been in the Abbotsford-Club print of that MS., and would be expected by students in ours. I could not at first trace the Macro MS. to the present Mr Gurney, and so I was glad of the excuse to keep this bit of *Wisdom* in our book. (Even literary Antiquaries are mortal and have weaknesses.) By Mr Gurney's kind leave, Miss Marx has since made a copy of all the Macro MSS. for the Society, and when we have any money to spare, I hope to edit it.

In the progress of the drama, Moralities followd Mysteries, and were succeeded by Interludes. When folk tired of Religion on the Stage, they took to the inculcation of morality and prudence; and when this bored them, they set up Fun.

Our *Wisdom* Morality hooks on to dogmatic Religion by its Wisdom being Christ, and by its doctrines, p. 143, &c. It keeps up the fun of the old Mystery by its comic man Lucifer (p. 155, &c.), its dance (p. 164), and its later hornpipe, quarrel and boy-devils (p. 167). It is one of a set playd in London, since it mentions the Holborn Quest,² p. 165, l.

of an element of grotesqueness into every tragedy and religious mystery." 1879. S. Baring-Gould, *Germany, Past and Present*, ii. 8-9.

¹ The MS. containing these 'Moralities' once belonged to a Dr Macro.

² On the Holborn Quest, see p. 168, and "The (65) ancient Articles of the charge of the Wardmote Inquest, formerly delivered," in Joseph Newell's *Inquest Juryman*, 1825, p. 54-68.

733,—and Westminster and St Andrew of Ely (cp. St Andrew's, Holborn, nearly opposite Ely Place),—and has few, if any, of the dialectal peculiarities which mark the Midland Mysteries.

With regard to the dialect of the Mysteries I see no special marks of any dialect in the *Killing of the Children*, tho *wha*, 13/305, *mut* 13/319, *chever* shiver 15/374, *thu* thou 8/195-8, 16/397, 400, &c., *wolcome* 18/437, 438, 441, *gh* of *abought* about 19/476, *parfight* perfect 18/446, *afforn* before 20/484, 22/529 are provincial, and the verbal *n* plurals—*ioyer* 20/501, *bene be* 5/112, 4/88, *han*, &c.—point, I suppose, to the Midland rather than any other dialect.

Of the *Conversion of Saul*, I can say no more. It is fond of *a* for *e* and *o*,—*drad* 27/20, *adrad* 36/234, *frawardnes* 28/39, *massage* 38/239, *marcy* 38/290, 46/506,—of *f* for *v*, we *gyf* 28/43, 32/132, 47/522; but though the lacking of “lytturalt scyens” and the “non intellygens of Retoryk” which it confesses to, 52/658, 661, are apparent, its district is not, to me at least.

In *Mary Magdalene*, however, East-Midland characteristics, *xal* shall, *qwat* what, &c., clearly appear, as I have noted on p. 53, note 1. And *Christ's Burial and Resurrection* was—says Dr Richard Morris, p. 170,—Northumbrian, and then rewritten or copied by a West-Midland scribe.

As to the metre, notes will be found on or near the first page of each play. The *Killing of the Children* is in 8-line stanzas, *ababb cbc*; and the *Conversion of St Paul* is in 7-line stanzas, *ababb cc*. Part I of *Mary Magdalen* is very irregular: it tried seemingly to get into 8- or 9-line stanzas, but other stanzas, alternates and couplets also occur; Part II is mainly in alternates: *Wisdom* is in 8-line stanzas: Scene i. *abab bcbc*; Scene ii. iii. and the printed bit of iv. *aaab-aaab*, with an occasional couplet added, as in 165/735-6, 166/745-6, and some of the stanzas are linkt, the first line

of the second ryming with the last line of the first. The *Burial of Christ* is, as noted on p. 171, almost all in 6-line stanzas *aab,ccb*, tho sum 8-line ones occur, *aaab,cccb*. The *Virgin's Complaint*, p. 191-3, is mainly in eight, *abab,bcbc*, with some sixes and sevens, followd by couplets. Parts of this *Complaint*—the best portion of the volume—have the same burden ‘Who cannot wepe, com lerne of me’ as the earlier poem in my *Hymns to the Virgin and Christ*, Early English Text Soc. 1867, p. 126-7. This fashion of stanzas, alternates and couplets in dramas lasted well into Shakspere’s time. In his earliest play he has a conversation of four men in no less than 17 alternates (*abab*) in succession, *L. L. Lost*, IV. iii. 222—289; Berowne and Boyet talk in stanzas now and then, *ib.* 214—219, V. ii. 256—261. (See too I. i. 94-9, 112-118.) But happily our great playwright soon gave up the trammels of this convention.

The date of the Digby MS. I have put at 1480-90. At first I thought 1475, but the late regretted Librarian of the Bodleian wrote to me on July 8, 1879:

“1512 [the copier’s date at p. 1, copy] is not so far off the mark as you suggest. I do not think that the text is 20 years in advance. Ever yrs. sincerely, H. O. Coxe.”

There seem to be at least three hands in the Digby MS. Plays, of which I suppose the hand before 1500,—? John Parfre’s,—to write leaves 146-157, 37-50 (less 45-47, bk), all the *Killing of the Children*, and *Conversion of St Paul*, except the later Devils scene. This scene (leaves 45-47, back) and *Mary Magdalene* (leaves 95-145) appear to be in a hand somewhat later than that of the two other plays, and I suppose it to be Miles Blomefylde’s. He signs his name before the *Conversion of St Paul*, but there I hold his signature to be in the later hand, as is the line “Ihon Parfre ded wryte thys booke,” p. 24.

The *Morality of Wisdom* (leaves 158-169, bk) seems to

be in a fresh hand, which my note calls later, but Mr Macray and Mr Parker say is earlier, than the others. The latter agrees in thinking there are three hands in the MS. Plays, and feels sure that there are at least two. My notes, and my recollection, are for the three hands.

Looking into the MS. accounts of the Chester Plays some years ago, I copied a few extracts which may be now shunted into an Appendix, on the chance of their interesting some friend of ours in America, if not here, and helping him to realize the old scene at the acting of the plays. All the extracts have, no doubt, been printed in some History of Chester or elsewhere, but I have not had time to look round for them.

With thanks to Mr George Parker, our careful copier and collater at Oxford, and to Mr Herrtage for his help with the Glossary and Index, I turn to Part II. of Stubbes's *Anatomie* and to *Shakspere Allusions*, and wish our Members the pleasant Long-Vacation that I fear I sha'n't get.

June 29, 1882.

P.S. In the *Daily News* of April 4, 1881, is a long and interesting account of a Mussulman Passion Play.

In the *Academy* of July 1, 1882, is a short statement about the York Mystery Plays, which the present Lord Ashburnham, wisely changing the dog-in-the-mangership of his late father, is letting Miss L. Toulmin Smith edit his unique big 4to. MS. of for the Clarendon Press. The York volume contains 48 plays, as against the Coventry 43, the Towneley 32, and the Chester 24. Four or five of the York plays are the same as some of the Towneley set, with additions or omissions. The first eleven York plays are from the Old Testament, the other 37 are from the New Testament, the Gospel of Nicodemus and some of the Marian legends. The MS. gives the music sung by the angels in the play on the vision of our Lady to St Thomas. The MS. is about 1450 A.D., but it probably represents a somewhat earlier text.

The Scriveners' Play of this York set, printed by Croft in 1797, and the Camden Soc. in 1858, seems to have been set from an actor's copy, lately belonging to Dr Sykes of Doncaster.

On the French Mysteries, see the Introduction to the *Mistere du Vieil Testament* by the late liberal Baron James de Rothschild, in the edition he gave to the Old French Text Society, the *Miracles de la Vierge* in the same Society, M. Petit de Julleville's book on the subject, M. Onésyme Leroy's *Etudes sur les Mystères*, Messrs Gaston Paris and Reynaud's edition of the *Mystère de la Passion*, and the dramatic section of Aubertin's *Histoire de la Littérature française au Moyen Age*.

APPENDIX TO FOREWORDS.

NOTES ON THE CHESTER PLAYS AND MIDSUMMER WATCH, FROM
HARLEIAN MSS. 1944, 1948, 2125, &c.

Harl. MS. 1944, lf. 21 bk.

¹ Now of ye playes of Chester called ye whitson playes, when they weare played, and what occupaciones bringe forthe at theire charges the Playes and pagiantes.

Heare note *that* these playes of Chester called ye whitson playes weare the woorke of one Rondoll,² a monke of ye *These playes* Abbaye of St Warburge in Chester, who redused *are now abolished*: ye whole history of the byble into Englishe storyes in metter, in ye englishe tounge; and this moncke, in a good desire to doe good, published ye same. then the firste mayor of Chester, namely Sir Iohn Arneway knigchte, he caused the

¹ Part of Chap : 4: From "A breuarye, or some fewe Collectiones of ye Cittie of Chester, gathered out of some fewe writers, and heare sett downe, and reduced into these Chapters followinge :" Harl. MS. 1944, lf. 3. The Forewords "To the Reader" are signd "per Dauid Rogers : 1609 : July : 3"; and Harl. MS. 1948, lf. 18, says that the Collections were "collected by the Reuerend: m^r Robert Rogers, Batchlor in Diuinitye, Archdeacon of Chester, and Prebunde in the Cathedrall Church of Chester [and parson of Gawsworth]," and "written by his sonne Dauid Rogers."

² In Harl. 2124 (a Copy of the Chester Plays made by Jas. Miller in 1607), a vellum fly-leaf (? later) says :

The Whitsun playes first made by one Don Randle Higgenet o Monke of Chester Abbey, who was thrise at Rome before he could obtaine leave of the Pope to haue them in the English tongue.

The Whitsun playes were played openly in pageants by the Cittizens of Chester in the Whitsun Weeke. Nicholas the fift then was Pope, in the year of our Lord 1447. Sir Henry Francis, sometyme a Monke of the Monestery of Chester, obtained of Pope Clemens a thousand daies of pardon, and of the Bishop of Chester 40 dayes pardon, for euery person that resorted peaceably to see the same playes, and that every person that disturbed the same to be accursed by the said Pope, vntill such tyme as they should be absolued thereof.

same to be played [“anno domini: 1329”]; the manner of which playes was thus: They weare deuided into 24 pagiantes or partes, acordinge to the number of ye Companyes of ye Cittie, and euery Company brought forthe their pagiente, which was ye cariage or place which they played in: And yarlye before these were played, there was a man
^{1 leaf 22} fitted for ye purpose ¹which did ride, as I take it
^{2 April 23.} vpon St George daye² throughye ye Cittie, and there
[*The Reading of the Bans, or Proclamation of the Mysteries to be played*] published the tyme and the matter of ye playes in
breife, which was called “ye readinge of the banes.” They were played vpon monday, tuesday, and wenseday in witson weeke. And they first beganne at ye Abbaye gates; & when the firste pagiente was played at ye Abbaye gates, then it was wheeled from thence to the pentice at ye highe crosse before ye Mayor; and before that was donne, the seconde came, and ye firste wente in-to the watergate streete, and from thence vnto ye Bridge-streete, and soe all, one after an other, tell all ye pagiantes weare played, appoynted for ye firste daye, and so likewise for the seconde
^{ye description of ye pagiantes they played in:} & the thirde daye: these pagiantes or cariage was
a highe place made like a howse with ij rowmes,
beinge open on ye tope: the lower rowme they apparelled & dressed them selues; and in the higher rowme they played: and they stoode vpon 6 wheeles. And when they had done with one cariage in one place, they wheeled the same from one streete to an other: first from ye Abbaye gate to ye pentise, then to the watergate streete, then to ye bridge streete, throughe the lanes, and so to the estgate streete. And thus they came from one streete to an other keapinge a direct order in euery streete; for before ye firste cariage was gone, ye seconde came, and so the thirde, and so orderly till ye laste was donne, all in order, without any stayeinge in any place; for, worde beinge broughte how euery place was neere done, they came, and made no place to tarye, till ye last was played:³

Heareafter followeth ye readinge of ye banes, which was read before ye beginninge of ye whitson playes, beinge the breife of ye whole playes:/

³ The shorter Annals or “Breuarye of the Cittie of Chester,” from Rogers in Harl. 1948, adds on leaf 64, back (after “all the streetes have theire pagiantes afore them all at one time playinge togeather,”) “to se *which* playes was greate resorte, and also scafoldes and stages made in the streetes in those places where they determined to playe theire pagiantes.”

XX APPENDIX. THE CHESTER PLAYS: A PLEA FOR POOR PLAYERS.

[Here follow 'The Banes'—an Address of 9 stanzas to the future audience, then 24 stanzas on the 24 Plays, and 4 lines of Conclusion,—all printed by Thos. Wright in the Old Sh. Soc.'s *Chester Plays*, i. 1-7, from George Bellin's copy in Harl. MS. 2013; and then Rogers goes on, leaf 24, back :—]

"The sume of this storie, Lordes & ladyes alle,
he wisheth I haue breifely repeated, & how they muste be played.
men not only Of one thinge, warne you now I shall,
to take y^e That not possible it is, these matters to be contynued
play, but to In such sorte & cunninge, & by such playeres of price
consewe of y^e As at this day good players & fine wittes coulde deuise,
mater so as *it mighte be* *profitable and* For then shoule all those persones *that as Gods doe playe,*
not offensive: In Clowdes come downe with voyce, & not be seene;

For no man can proportion that Godhead, I saye,
To the shape of man face, nose, and eyne;
But sethence y^e face gilte doth disfigure y^e man *that deme*
A Clowdy Coueringe of y^e man a voyce ónly to heare,
[y. 25] And not God in shape or person to appeare;
By Craftes men & meane men these Pageauntes are played
and to Commons and Contrye men acustomably before.
If better men & finer heade now come, what canne be saide?
But of common and contrye playeres take thou the storie;
And if any disdaine, then open is y^e doore
That lett him in to heare: packe awaye at his pleasure;
Oure playinge is not to gett fame or treasure:

All *that* with quiett mynde
Can be contented to tarye,
Be heare on whitson monday:
Then begineth y^e storie.

§—————§ finis: DR.

And thus much of y^e Banes or Breife of y^e whitson playes in Chester; for if I shoulde heare resite y^e whole storie of y^e whitson playes, it woulde be tto tediouse for to resite in this breauarye: As also, they beinge nothinge proffitable to any vse, excepte it be to shewe y^e Ignorance of oure forefathers, and to make vs theire ofspringe vnexcusuble before God, *that* haue y^e true and synceare worde of y^e Gospell of our lord & sauour Jesus Christe, if we apprehende not y^e same in oure life & practise, to y^e eternall glorie of our god, and y^e saluation & conforte of oure owne soles.

: Heare followeth all y^e Companyes as they weare played vpon theire seuerall dayes, which was Monday :

Tuesday: & Wenseday in ye whitson weeke. And
how manye Pagiantes weare played vpon euery day
at the Charge of euery Companye.

The Companyes or trades that playe :	The story or matter that euery Companye did acte :
1 Barkers } Tanners }	bringe forthe The fallinge of Lucifer
2 Drapers } Hosieres } The creation of y ^e worlde
3 Draweres in Dee } & waterleaders }	. . . Noah & his shipp
Barbers }	
4 Waxe chandlers } Leeches }	. . Abraham & Isacke
[leaf 25, back] 5 Cappers } Wyerdraweres }	{ Kinge Balack & Balaam with Pynners }
Moyses :/	
6 Wrightes } slatereres }	
Tyleres } Daubers } Natiuytie of our lord
Thatchares }	
7 Paynters } Imbrotheres } The shepperdes offeringe
Glasieres }	
8 Vinteners } Marchantes } Kinge Harrald & y ^e mounte victoriall
Mercers }	
9 Spicers }	bringe forthe y ^e 3. kinges of Collen : These 9 Pagiantes aboue written weare played vpon y ^e first day beinge Monday.
1 Gould smythes } Massons } The destroyeinge of the Chillderen by Herod
Smythes }	
2 forberes } Pewterers } Purification of our ladye
3 Butchares	The pinacle, with y ^e woman of Canan. ¹

¹ The Temptation, and the Woman taken in Adultery.

xxii APPENDIX. THE PLAYERS AND SUBJECTS OF THE CHESTER PLAYS.

4	Glouers & Parchmentmakers	{ [bringe forthe] The risinge of Lazarus from death to liffe :/
5	Coruesters or shoemakers	{ The cominge of Christe to Ierusalem :/
6	Bakers Mylners	{ Christes maundy with his desiples
7	Bowyeres Fletcheres Stringers Cowpers Turners	{ The scourginge of Christe
8	Irnemongers Ropers	{ The Crusifienge of Christ
9	^[leaf 26] Cookes Tapsters Hostlers Inkeapers	{ The harrowinge of hell

These 9 pagiantes aboue written weare played vpon y^e second day: beinge tuesday :/

1	Skinneres Cardemakers	{ The Resurrection.
1	Hatters Poynters Girdlers	{
2	Sadlers fusters	{ The Castle of Emaus & the Apostles
3	Taylores The Ascention of Christe
4	Fishmongers Whitsonday y ^e makeinge of the Creede
5	Shermen Prophete before y ^e day of Dome
6	Hewsters Bellfownders	{ Antechriste
7	Weauers Walkers	{ Domes Daye

These 7 pagiantes weare played vpon y^e third daye, beinge wensedaye; & these whitson playes weare played in Chester anno domini: 1574: S^r John Sauage, knight,

beinge Mayor of Chester, which was the laste tyme they weare played. And we haue all cause to power out our prayeres before God, *that* neither we nor oure posterities after us, maye neuer see ye like abomination of desolation, with such a Clowde of Ignorance to defyle with so highe a hand ye sacred scriptures of God: But of ye mercye of oure God for ye tyme of oure Ignorance he regardes it not: and thus much in breife of ye whitson playes:/”

The worthy Rogers goes on with a chapter on the Midsummer Show, which was acted when the Plays hadn't been playd in Whitweek; and as he speaks in a sidenote of certain improprieties at the Show put down by a godly Mayor—“ye diuell in his fethers before ye butchers, a man in womans apparell, with a diuill waytinge on his horse called cuppes & cans, god in stringes,¹ with other thinges,”—I copy the passage, to get more information about this Midsummer Show. (See p. xxvi, be ow.)

“Of ye Midsomer shewe or wachte in Chester.

*ye midsomer shewe as
anchant as
ye whitson playes if not
more anchant
when ye midsomer shewe went, then
ye whitson playes went not
when ye whitson playes went, then ye
shewe at midsomer went not.
many things reformed in
ye midsomer shewe before
mr H:
Hardware, &
in his tyme in 1599, as ye*

Heare we maye note *that* ye shewe or wachte, on midsomer eae, called ‘midsomer shewe,’ yearlye now vsed within ye Citti of Chester, was vsed in ye tyme of those whitson playes, & before, so farr as I canne vnderstande; for when ye whitson playes weare played, then ye shewe at midsomer wente not: And when ye whitson playes weare not played, then ye midsomer shewe wente only: as many now liueinge [1609 A.D.] canne make theire owne knowledge proffe sufficient: But since these playes at whitson-tide weare put downe, and ye midsomer shewe went only, there hath bene taken awaye some thinges, & reformed, [*leaf 26, back*] that weare ²not decente: whearein ye wisedome & godly care of those magistrates *that* did remoue awaye thinges either sinfull or offensiue, is to be commended, and by all religeouse magistrates there steps to be troden in, inasmuch as they intende all theire actiones to Gods glorye, & the rule or lyne

¹ This is the only way that Mr C. T. Martin of the Record Office and I can read the MS.

*diuell in his
feathers before
ye butchers,¹
a man in
womans ap-
parell, with
a diuell
waylinge
on his horse
called cuppes
& cans, god
in stringes (?),
with other
things,
which ware
reformed
& amended.*

of perfection, the which, howsoeuer it cannot be attaynd vnto in this liffe, yet it is the marke we are all to aime at. In which I commende ye gouernement of m^r Henry Hardware esquire, somtymes mayor of Chester [1599], whose gouernement was godly, wherein he soughe ye redresse of manye abuses, as namely in ye midsomer shewe he caused som thinges to be reformed and taken awaye, *that ye watchmen of our soules, or deuines, spake againste, as thinges not fitt to be vsed*; for which he deserued juste commendation; howsoeuer the vulgar sorte of people did oppose themselues againste ye reformation of sinnes, not knowinge *that anchant synnes ought to haue new reformation*, And antiquitee in thinges vnlawfull or offensiuē is no reason to mayntayne ye same. But for ye decensie of ye midsomer shewe as it is now [1609 A.D.] vsed,² I referre it to ye judgmente of those who are more judicouse:/"

¹ Harl. MS. 2125, leaf 304 or 123 (see lf. 41 and 53). 1599 Hen. Hardware esq (?) in Jn. Stow's hand).

"the maior caused the Graull not to goe at Midsomer wach, but in stedd a man in compleat white Armore on horsback. he, at same show, put downe the diuell Ryding for buchers, & caused a boy to Ride for them as other companies. nor cupps nor canns nor dragon & naked boys would he suffer at show: he tooke vp bakinge at High Crosse: he opposed the shomakers [shoemakers] & would haue them receue brethren among them for small somes or nothing: and restrayned the leaulokers for sending of coyne accordinge to their auntient custome vsed tyme out of mynd."³

On the 'Devil in Feathers,' compare also John Taylor the Water-poet, in a description of a *Tinchell*, or Deer-driving at Braemar in 1618 at which he was present, *viz.*—"Being come to our lodgings, there was such baking, boyling, rosting, and stewing, as if Cook Ruffian had been there to have scalded the Devil in his feathers."

The description from which the above is an excerpt is printed in the Appendix, 4th Report of Historical Manuscript Commissioners, p. 533.—A. F. WATSON.

² *Daily News*, Jan. 9, 1882, p. 2, col. 7:—

A MIRACLE PLAY IN WORCESTERSHIRE.—Our Stoke-upon-Trent correspondent telegraphs:—The usually quiet village of Rou-slench, near Pershore, Worcestershire, has during the past week been the scene of an extraordinary miracle play, which was suggested to the rector, the Rev. Mr. Chafey, by the Passion Play of Ober Ammergau. The interest in the play grew daily, and on Saturday last the reproduction was witnessed by a large number of people, most of whom had come considerable distances. In style the piece had been made to imitate as much as possible

As to the years in which the Chester Plays were acted, I find the following entries:—

Harl. 1944,¹ leaf 67.

.Mayores.

.Sheriffes.

1328 Sir John Arneway knight { Alexander Hurrell
Richard Spicer

The whitson playes Inuented, in Chester,
by one Rondoll Higden, a monke in
Chester abbaye./

In the list of Chester Mayors and Sheriffs in Harl. 2105, the only mention of the Playe is under 1546, William Holcroft, Mayor: "In this yere m^r. Holcroft died, & m^r John walles: was chosen mayor, & the plaies went that same yere." leaf 95, at foot.

[Harl. MS. 1944] *Mayores.*

.Sheriffes.

[✓ 86] Quene: Eliza: raigne: 14:

1571 John Hankey, merchant . . . { Richard Bauand,
Irnemonger
William Wall,
Irnemonger } 244

In this yere the Whitson playes weare
played in Chester, &c.

Quene: Eliza: raigne: 17:

[*ff. 86, b.^r.*] 1574 Sr John Sauage knighte { John Allen,
draper
William, Good-
man, merchant } 247

the great Passion Play, suitable scenery and gorgeous dresses having been obtained at great cost. The performance consisted of a series of tableaux vivants representing various events in the life of Christ. There were exactly fifty persons taking part in the performance, their ages ranging from four years to 82 years, the rector taking a leading character from time to time. An explanation was given of the successive tableaux, and selections of music were played during the performance from *Elijah* and the *Messiah*.

¹ The names of the Mayors & Sheriffs of Chester, with other things.

The Whitson playes weare played in this
Cittie this yere . . .¹

[leaf 87] Quene : Eliza : raigne : 20 :

1577 Thomas Belline, mercer² { Valentine Brough-
ton, mercer
John, Tilston,
mercer } 250

. . . the Sheapardes play was played at
the highe crosse, with other triumphes on
the Roode dee . . .

[leaf 90] Quene : Eliza : raigne : 42 :

1599 Henry Hardware, Esq. { John Owen,
mercer
John Moyle,
draper } 272

This mayor was a godly zealous man, yet
he gott ill will amonge the Commons, for
puttinge downe some anchant orders, in
the Cittie and amonge some Companyes,
especially the shooemakers, whoe he much
opposed : he caused the giantes which vse
to goe at midsomer to be broken, The
bull ringe at the high crosse to be taken
vp : The dragon and naked ³ boyes he
suffered not to goe in midsomer showe, nor
the diuell for the Butchers, but a boye to
ride, as other Companyes ; he restrayned
the leaielookers, for sendinge wine, on
the feastifull dayes, accordeinge to theire
anchant vse and Custome, &c.

[leaf 90, back]

¹ Harl. 2125, lf. 40, bk. Randle Holme's collections.

^{1574 . . .} The whitson playes played in pageantes in the Citye :
[addition] at midsomer, to the great dislike of many, because the playe
was in on part of the Citye

[lf. 41] 1577. Alsoe he [the Mayor, Thomas Bellin] Caused the
Sheappeardes playe to be played at the hie Crosse, with other Trivmphies
one the Roode Deey. (An added sidenote says that—when this Mayor
'enterteyned the Earle of Darbie and his sonne Fordinando Lorde
Strange two nightes at his howse,'—"the scollers of the freescole also
playd a comedy before them at m^r maiors howse.")

² George Bellin. Was he a seller of beer and ale? see Harl. MS.
2105, leaf 29, back.

Under 1600, Rogers enters that "m^r Brerewood" (the Mayor who died in that year of his office) "restored all the anchant customes againe, except the Corne merkett toule, which was taken from the sariantes in Mr Hardwars time, and now confermed to the Mayor, by a gen(er)all assembly." I suppose that 'customs' here does not include the Midsummer show.

In the list of the "*Maiors and Sheriffes of Chester*" (?) by Wm. Smith) in Daniel King's *Vale-Royall*, 1656, the only entries I find about the Chester Plays are (Part I, p. 86),

<i>Anno</i>	<i>Maiors</i>	<i>Sheriffs</i>
1572.	<i>John Hanky.</i>	{ <i>Richard Bavian</i> <i>William Walle</i>

This year, the Maior would needs have the Playes (commonly called *Chester Playes*) to go forward, against the wills of the Bishops of Canterbury, York, and Chester. (p. 88)

1575.	<i>Sir John Savage</i>	{ <i>John Allen</i> <i>William Goodman</i>
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This year the said Sir *John Savage* caused the *Popish Plays of Chester*, to be played the Sunday, Munday, Tuesday and W^dnesday after *Mid-sommer-day*, in contempt of an Inhibition and the Primats Letters from *York*, and from the Earl of *Huntington*. For which cause, he was served by a Pursevant from *York*, the same day that the new Maior was elected, as they came out of the *Common-Hall*: notwithstanding the said Sir *John Savage* took his Journey towards *London*; but how his matter sped, is not known; Also *Mr Hanky* was served by the same Pursevant for the like contempt, when he was *Mayor* [in 1572]. Divers others of the *Citizens* and *Players* were troubled for the same matter. p. 88.

As to the *Midsummer Watch*,

W. Webb, in his list of the 'Maiors and Sheriffs of Chester,' in King's *Vale-Royall*, Pt 2, p. 190, notes under 1498, "It appeareth that the Watch on Midsommer Eve began this year."

Under 1563, p. 199: "Upon the Sunday after Midsommer day, the History of *Eneas* and Queen *Dido* was play'd in the *Roods Eye*, And were set out by one *William Croston*, Gent. and one Mr *Man*, on which Triumph there was made two Forts, and shipping on the Water, besides many horsemen well armed and appointed."

As to the *Plays*, Webb, *ib.* p. 199, &c., repeats and adds to the entries given two pages back:

<i>Anno.</i>	<i>Maiors</i>	<i>Sheriffs</i>
1567.	<i>Richard Dutton</i>	{ <i>Edw. Martin</i> , Draper. <i>Oliver Smith</i> , Draper.

This year the *Whitson-Playes* were played, and divers other pastimes.

1571.	<i>Fo: Hankey</i> ,	{ <i>Richard Bavand</i> , Ironmonger.
	<i>Merchant</i>	{ <i>William Ball</i> , Ironmonger.

This year *Whitson Playes* were plaid, and an Inhibition was sent from the Archbishop to stay them, but it came too late . . . *ib.* p 200.

1574.	<i>Sir John Savage Knight</i>	{ <i>John Allen</i> , Draper. <i>William Goodman</i> , Merchant.
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. . . The *Whitson-Playes* were played at Midsommer, and then but some of them, leaving others unplayed, which were thought might not be justified, for the superstition that was in them, although the Maior was not enjoyned to proceed therein. p. 200.

1577.	<i>Tho. Bellin</i> , Mercer	{ <i>Valentine Broughton</i> , Mercer. <i>Fo: Tilston</i> , Mercer.
-------	-----------------------------	--

The *Shepherds Play*, was played at the high Crosse, and other Triumphs, at the *Roods Eye*. p. 201.

1599.	<i>Henry Hardware</i> , Esq.	{ <i>Fo: Owen</i> , Mercer. <i>Fo: Moyle</i> , Draper.
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. . . This Maior for his time altered many ancient Customs, as the shooting for the Sheriffs Breakfast [see Rogers's *Breuyarye*, Harl. 1944, lf. 26, bk. after the *Watch*]; The going of the Giants at Midsommer, &c., and would not suffer any Playes, Bearbaits, or Bull-bait.—p. 208-9. On p. 213,

1610. *Tho. Harry, Merchant* { *Hugh Williamson, Mercer.*
 Fo : Throp, Taylor.

.... *Midsommer* Eve being on Sunday, Mr. Maior caused the Watch to be set forth the day before, although that same were unwilling thereof.

1611. *Fo. Ratcliffe, Beerbrewer* { *Nich : Iuce, Maulster.*
 Robert Fletcher, Hatmaker.

.... This Maior being persuaded, that the Sabbath day should be truly performed and kept, he caused the Reapers to be removed that came every Sunday to the high Crosse in the Harvest time to be hired for the Week following.

The evidence, then, is against the regular yearly performance of the Chester Plays.



HEROD'S
KILLING OF THE CHILDREN.

¶ THE NAMYS OF THE PLEYERS.

The poete	} <i>Summa xvij</i>
kyng Herowde	
j ^e knyght	
the ij ^{de} knyght	
ijj ^{de} knyght	
ijij th knyght	
watkyn), Messanger	
Symeon the bysshope	
Ioseph	
Maria	
Anna prophetissa	
A virgyn	
Angelus	
j ^a mulier	
ij ^a mulier	
ijj ^a mulier	
ijij ^a mulier	

Ihon Parfre ded wryte thys booke.¹

¹ This line was not written at the same time as the writing above; it is in a different coloured ink.

[This page stands at the end of the Play in the MS., see p. 24, but is repeated here by way of warning, as usual.]

[*Digby MS. 133 (paper, ?1480-90 A.D.), leaf 146.*]

¹ candelmes day & the kyllynge of the children of
Israell. anno domini 1512. M'D xij.¹ ²the vij booke.²

[*Prologue.*]

¶ Poeta.

¶ This solenne ffest · to be had in remembraunce³
Of blissec^d seyt Anne · moder to our' lady,
whos right discent was fro kynges alyaunce—
Of dauyd and salomon) · witnesseth the story ;—
Hir blissec^d doughter · that callid^d is mary,
by goddes provision · an husbond shuld^d haue,
Callid^d Ioseph · of natur^d old and drye,
& she moder vnto Crist · that all the world shall save. 8 Christ's Mother,

This Feast is
held in remem-
brance of St.
Anne,

and her blessed
daughter Mary,

¶ This glorious maiden^d · doughter vnto Anna,
In whos worshippe · this ffest we honour^d,
And by resemblaunce · likenyd vnto Manna,
wiche is in tast celestia^d of savour,
And of Ieric^d · the sote rose ffloure,
Gold^d Ebryson^d · callid^d in pictur^d,
Chosyn^d for to bere mankyndes savour,
with a prerogative · a-boue eche creature. 16

the heavenly
manna,

I 2

the sweet rose
of Jericho.

¶ These grett thynges remembred^d · after our^d entent,
Is for to worshippe · oure ladye and seyt Anne.
we be comen^d heder^d as seruauntes diligent,
our^d processe to shewe you as we can^d ; 20
wherfor, of benevolens · we pray every man^d
To haue vs execused^d that we no better doo^d ;
An-other tyme to emende it · if^d we can^d
be the grace of god^d if our^d cunnyng be ther-too. 24

In their worship
we show our
Play.

20

Excuse our
short-comings.

24

¹—¹ in a later hand. ²—² in Stow's hand.

³ The whole play is in 8-line stanzas ryming *ababbcb*.

2 CANDLEMAS DAY. HEROD'S KILLING OF THE CHILDREN. PROL.

Last year we
showd you the
Joymaking of
the Shepherds,
and the Coming
of the 3 Kings.

[leaf 146, back]

Now we'll play
Mary's Purification, and then

Herod's hearing
of the 3 Kings'
departure,

his fury at it,
and his order

to kill all the
children of 2
years old in
Israel,

and how Jesus
escaped into
Egypt.

This, we'll play
you, to the hon-
our of God and
St. Anne.

Minstrels and
Virgins, amuse
the audience!

¶ The last yeer' we shewid you in this place
how the shepherdes of Cristes birthe made letificacion,
And thre kynges · that come fro ther Cuntries be grace
To worshippe Iesu, with enteer' deuocion ; 28

And now we purpose · with hooH Affeccion)
To procede in oure mater' as we can),

And to shew you of our' ladies purificacion
that she made in the temple · as the vsage was than). 32

¶ And after that · shall herowd haue tydynges
how the thre kynges be goon) hoom) an-other way,
that were with Iesu and made ther offrynges,
And promysed kyng herowde without delay 36
To come a-geyn) by hym, this is no nay.
And whan) he wist that thei were goon),
like as a wod man) he gan) to fray,
& commaundid his knyghtes for to go a-noon) 40

¶ In-to Israel, to serche euery town) and cite
ffor all the Children) that thei cowde ther fynde
of ij yeeres age & within, sparyng neither bonde nor ffree,
but sle them all either for ffoo or ffrende : 44
thus he commaundid · in his furious wynde.
Thought that, Iesu shuld haue be oon);
And yitt he failed · of his fward) mynde,
for by goodes purviaunce · our' lady was in-to Egipte
gon). 48

¶ ffrendes, this processe we purpose to pley · as we can
be-fore you all, here in your' presens,
To the honor of god, our' lady, & seynt Anne,
besechyng you to geve vs peseable Audiens. 52

And ye menstrallis, doth your' diligens,
& ye virgynes, shewe summe sport & plsure,
These people to solas, & to do god reuerens,
As ye be appoynted; doth your besy cure ! 56

¶ Et tripident

[Scene I. *Jerusalem.*]

¶ Herodes.

[leaf 147]

¶ A-boue all kynges vnder the Clowdys Cristall

Herod.

Royally I reigne in welthe with-out woo;

Of plesaunt prosperyte · I lakke non at all,

ffortune I fynde · that she is not my ffoo.

60

I Am kyng herowdes, · I wylt it be knowen) soo,

I am the great
king Herod.

most strong and myghty · in feld for to fyght,

And to venquysshe my enemyes · that a-geynst me do ;

I am most be-dred · with my bronde bright.

64

¶ My grett goddes I gloryfye · with gladnesse,

And to honoure them · I knele vp-on my knee,

ffor thei haue sett me in solas · from all sadnesse,

that no conquerour' nor knyght · is comparid to me.

68

No conqueror
can be compard
to me.

All tho that rebelle a-geyns me · ther bane I wylt be,

Or grudge a-geyns my goddes on hyll or hethe;

All suche rebels · I shal make for to ffee,

And with hard punysshementes · putt them to deth. 72

¶ what erthely wretches · with pompe & pride

My opposers and
foes shall be
confounded and
punisht.

do a-geyns my lawes · or with-stonde myn entent,

thei shal suffre woo and peyne · thurgh bak and syde,

With a very myschaunce · ther flesshe shalbe all to-rent.

And all my ffoes · shall haue suche commaundement 77

that they shalbe glad to do my byddyng ; Ay,

Or elles thei shalbe · in woo and myscheff permanent,

that thei shalbe fere me nyght and day.¹

80

¹ The next page of the MS., leaf 147, back, is in different metre. It contains the three following 7-line stanzas (*ababbcc*) and one 4-line verse (*ddcc*), and is crosst through with the pen.

¶ My messenger at my commaundement · come heder *Herod.*

to me,

Messenger ! go
and spy out for
rebels, and
bring them be-
fore me !

And take hed · what I shal to the say.

I charge the, Ioke a-bought · thurgh all my Cuntre
to Aspye if ony rebelles do A-geynst our lay ;

4

And if ony suche come in thy way

brynge hem in-to our high presens,

And we shal se them correctid · or thei go bens.

7

Herod.

[leaf 148]

Three strange
kings have de-
ceivd me.Knights! kill all
the children of
2 years old in
Israel!

¶¹ I do¹ perceyue, though I be here in my cheffⁱ cite,
 callid^t Ierusalem, · my riche Royall Town,
 I am falsly disceyvid^t by straunge kynges three ;
 Therfor my knyghtes · I warne you · without delacion 84
 That ye make serche thurgh-out al^t my region,
 with-oute ony tarieng my wille may be seen,
 And sle al^t the Childeñ · with-out excepçion
 Of^t to yeeres of^t age · that within Israell bene. 88

Watkyng, Messanger.

Watkyng.

I have done so.

my lord, your commaundement · I haue fulfilled^t 8
 evyn^t to the vttermest · of^t my pore power^t ;
 And I wold^t shew you more ·² so ye wold^t be con-
 tentid^t² ;
 but I dare not · lest ye wold^t take it in Anger,¹⁴
 ffor if^t it liked^t you not · I am sure my deth were nere,
 And therfor my lord I wole hold^t my peas. 15

herod.

I warne the, thu Traytour, that thu not seas 14
 To shewe euery thyng thu knowist A-geyns our^t reuer-
 ence. 15

Messanger.

Those 3 strange
kings that went
to Bethlehem,
have not come
back to you, but
gone home
another way.

my lord, if^t ye haue it · in your^t remembraunce,
 ther were iij straunger kynges · but late in your presence,
 that went to bedlem to offre³ with due obseruaunce, 18
 & promysed^t to come a-geyn^t by you without variaunce ;
 but by thes bonys ten^t · thei be to you vntrue,
 for⁴ homward^t an-other wey thei doo sue. 21

Herod.

Now, be my grett goddes · that be so full^t of myght,
 I will be a-vengid^t vpon Israell · if thi tale be true.

Messanger.

That's the truth. that it is my lord · my trouth I you plig^t,
 for ye founde me neuer false syn ye me knewe. 25

[¹—¹ orig^y. A now I] [²—² orig^y. & it were your will]
 [³ orig^y. make offryng] [⁴ thei be departid^t and crosst through]

¶ ffor with-in my-self thus I haue concluded
 ffor to a-voide a-wey all interrupcion,
 Sythen thes thre kynges haue me thus falsly deluded,
 As in maner by froward collusion), 92
 And a-geyn resortid hom in-to ther region;
 but yitt, maygre ther hertes, I shal avengid be
 bothe in bedlem and in¹ provynces euerychone;
 Sle all the Children to kepe my liberte. 96
I'll be aveng'd
on Bethlehem,
&c, and slay all
the children.
[¹ in alterd to my
by a later hand]

Primus Miles.

my lord, ye may be sure that I shal not spare
 ffor to fulfille your noble commaundement,
 with sharpe sword to perse them all bare,
 In all Cuntrees that be to you adiacent. 100

ij^{duo} Miles.

And for your sake to obserue your commaundement.

iiij^{duo} Miles.

not on of them all our handes shall astert.

iiij^{duo} Miles.

ffor we wole cruelly execute your Judgement, 103
 with swerde and spere to perse them thurgh the hert.

Herod.

I thanke you, my knyghtes but loke ye make no tarieng ! Don't tarry !
 Do arme your self in stele shynnyng bright, Arm ! and,
 And conceyve in your myndes that I am your kyng, [leaf 148, back]
 Gevyng you charge þat with all your myght, 108 to preserve my
 In conseruacion of my tytell of right,
 that ye go and loke for myn aduaantage,
 And sle all the Children þat come in your sight
 wiche ben within too yeer of age. 112
kill all the children of 2 years old;

¶ Now be ware that my byddyng ye truly obey,
 for non but I shal reigne with equyte.

Make all the Children on your swordes to dey !

I charge you, spare not oon for mercy nor pyte. 116
spare not one !

Am not I lord^d and Kyng ofⁱ the Cuntry?
 The Crowne ofⁱ al^t Ierusalem longith to me ofⁱ right.
 who-so-euer sey 'nay,' of high^t or lowe degré,119
 I Charge you, sle al^t suche þat come in your sight!

I^{us} Miles.

The soldiers promise to kill the children.

¶ My lord^d, be ye sure accordyng to your with,
 like as ye charge vs be streigt commaundement,
 Al^t the childrenⁱ of Israell doughtles we shall kylle123
 Within to yeer^t of Age: this is our^r entent.

I^{us} Miles.

my lord^d, of al^t Iurye we hold^d you for cheff^t regent,
 by titell^t of enheritaunce as your auncetours be-forn^t;
 he that seith the contrary · be Mahound^d shalbe shent,
 And curse the tyme that euer [he] was borne.128

Herod^d.

Herod promises them rewards.

¶ I thanke you, my knyghtes, · with hoo^H affeccion,
 And whan^t ye come a-geyn^t · I sha^Hll you avaunce;
 Therfor quyte you wele in feld^t and town^t,
 And ofⁱ al^t tho fondlynges make a delyuerance.132

[¶ here the knyghtes sha^Hll departe from herowd^d to
 Israell, and watkyn^t sha^Hll a-byde, seyng thus to
 herod^d:

Watkyn^t.

[leaf 149]

Watkyn^t, Herod's messenger, asks to be knighted.

Now, my lord^d, I beseche you to here my dalyaunce,
 I wold^d aske you a bone · if^t I durst a-right,
 But I were loth · ye shuld^d take ony displesaunce;
 Now for Mahoundes sake · make me a knyght.136

¶ for oon^t thyng I promyse you · I wil^d manly fight,
 And for to avenge your quarell^t · I dare vndertake,
 though I sey it my-self^t · I am a man^t of myght,139
 And dare live and deye in this quarell^t for your sake;
 for whan^t I com amonge them for fere thei sha^Hll quake,
 And though^t thei sharme and crye, I care not a myght,

but with my sharpe sworde ther ribbes I shall shake,
evyn thurgh the guttes for anger & despight. 144

herowd.

¶ be thi trouthe, Watkyn woldest thu be made a
knyght;

thu hast be my seruaunt and Messanger many a day,
but thu were neuer provid in bataile nor in fight,
And therfor, to avaunce the so sodeynly, I ne may; 148
but oon thyng to the I shal say,
be-cause I fynde the true in thyn entent,
fforth with my knyghtes thu shalt take the Way,
And quyte the wele and thu shalt it not repent. 152

Herod bids Watkyn prove his
valour in fight,
and slay with
his knights.

Watkyn.

¶ Now a largeys, my lord I am right wele a-paid,
if I do not wele ley my hed vpon a stokke;
I shal go shew your knyghtes how ye haue seid, 155
And arme my-self / manly, and go forth on the floskke;
And if I fynde a yong child I shal choppe it on a blokke;
though the moder be angry, the child shalbe slain,
but yitt I drede no thyng more than a woman with a
Rokke,

Watkyn is afraid
of a woman with
a distaff.
[leaf 148, back]

ffor if I se ony suche, be my feith I come a-geyn. 160

herowd.

¶ what, shal a woman with a Rokke drive the a-way?
ffye on the traitour! now I tremble for tene.
I haue trosted the long and many a day;
A bold man and an hardy I went thu haddist ben. 164

Watkyn,¹ Messanger.

[Watkyne later]

So am I, my lord, and that shalbe seen
that I am a bold man and best dare a-byde;
And ther come an hundred women I wole not ffeen),
but fro morowe tyH nyght with them I dare chide; 168

tho' he declares
he is a bold man.

¶ And therfor my lord ye may trust vnto me,
for all the children of Israell your knyghtes and I shall
kylle,

I wy^h not spare on), but dede thei shalbe 171
 If^t the ffader *and* moder wif^t lete me haue my wille.

Herowd.

Herod bids Wat-
kyn tell his
knights to slay. Thu lurdeyn, take hed^t what I sey the ty^h,
 And high^t the to my knyghtes as fast as thu can^t ;
 say, I warne them in ony wyse þer blood^t þat thei spille
 A-bought in euery Cuntry, *and* lette for no man). 176

Watkyⁿ.

But Watkyn is
afraid of the
mothers. ¶ Nay, nay, my lord^t, we wy^h let for no man),
 though ther come a Thousand^t on a rought;
 for your knyghtes *and* I wif^t kyll them all if^t we can),
 but for the wyvess, that is all my dought. 180
 And if^t I se ony walkyng a-bought,
 I wif^t take good^t hede til^t she be goon^t ;
 And assone as I aspye that she is oute,
 by my feith in-to the hous I wif^t go A-non). 184

Watkyⁿ.

[leaf 150] ¶ And thus I promyse you, that I shall neuer slepe,
 but euermore wayte to fynde the children^t alone,
 And if^t the moder come In vnder the benche I wif^t
 crepe
He'll creep
under a bench
when the
mother is in-
doors, and then
kill her children
when she goes
out. And lye stiller ther ty^h she be goon^t; 188
 than^t manly I shall come out *and* hir children^t sloon,
 And whan^t I haue don^t, I shall renne fast a-way.
 if^t she founde hir child^t dede, *and* toke me ther alone,
 be my feith I am sure we shuld make a fray. 192

herowd.

He's not to be
knighted unless
he fights well. ¶ Nay, harlott, a-byde styllle with my knyghtes, I warne
 the,
 ty^h the children^t be slain^t all the hoo^t rought;
 and whan^t thu comyst home a-geyn^t I shall avaunce the
 If^t thu quyte the like a man^t, whil^t thu art ought; 196
 And if^t thu pley the coward^t, I put the owt of dought,
 of me thu shalt neyther haue ffee nor aduauntage;

therfor I charge you the contre be well sought,
And whan thou comyst home, shalt haue thi wage. 200

watkyn).

¶ Yis, sire, be my trouthe ye shall wele knowe
whil I am oute · how I shall aquyte me,
for I purpos to spare neither high nor lowe,
If ther be no man · wole smythe me. 204
the most I fere · the wyues will bete me ;
yitt shall I take good hert to me and loke wele a-bought,
And loke that your knyghtes be not ferre fro me,
For if I be alone I may sone gete a Clought. 208

Watkyn will kill
all the children.

Herod.

¶ I say, hye the hens · that thou were goon),
And vnto my knyghtes · loke ye take the way,
And sey, I charge them that my commaundement be don)
In al hast possible without more delay ; 212
And if ther be ony that will sey you nay,
Redde him¹ of his lyff¹ out of hand a-non); [leaf 150, back]
And if thou quyte the weel vnto my pay,
I shall make þe a knyght aventuours whan þu comyst
home. [et exeat. 216

Every opponent
is to be slain.
[him later]

Watkyn).

¶ Syr knyghtes, I must go forth with you—
Thus my lord commaunded me for to don)—
And if I quyte me weel whil I am amonge you, 219
I shalbe made a knyght aventures whan I come home.
ffor oon thyng I promyse you, I will fight a-non),
if my hert faile not whan I shalbe-gynne ;
the most I fere · is to come amonge women), 223 But Watkyn
for thei fight like deuelles with Rokkes whan þei spynne. fears the
mothers.

I^m Miles.

¶ Watkyn), I loue the · for thu art euer a man) ;
If thou quyte the weel in this grett viage,
I shall speke to my lord for the that I can),
that thu shalt no more be neither grome nor page. 228

i^{ws} Miles.

I wy^H speke for the that thu shalt haue better wage
 If thu quyte the manly · a-monge the wyves,
 ffor thei be as fers as a lyon in a cage 231
 whan^H thei are broken^H ought · to reve men of þer lives.

[¶ her^H the knyghtes and watkyn walke a-bought
 the place ty^H Mary and Ioseph be conveid^H in-to
 Egyp.—Dixit Angelus.

[Scene 2. Bethlehem.]

¶ Angelus.

The Angel bids
 Joseph flee with
 Mary and Jesus
 into Egypt.

[leaf 151]

¶ O Ioseph^H, ryse vp, and loke thu tary noug^H!
 take mary with the · and in-to Egyp fflee,
 ffor Iesu thi sone pursyd^H is and sought
 by kyng herowd^H, · the wiche, of^H gret Inyquyte, 236
 Commaundid^H hath thurgh bedlem Cite,
 In his crue^H and furyous rage,
 To sle al^H the children that be in that Cuntry
 that may be founde within to yeer^H of^H age. 240

At Christ's
 presence the
 Egyptian idols
 shall fall down.

¶ Ther shall he shewe in that region^H
 diuorse myracles of his high regalye ;
 In al^H ther temples · the Mawmentes shall falle down^H
 To shew a tokyn^H towardes the partie. 244
 This child^H hath lordship, as prophetes do specifie,
 And at his comyng, thurgh his myghty hond^H,
 In despight of^H al^H Idolatrie, 247
 euery oon^H shall falle · whan^H he comyth in-to the lond^H.

Ioseph^H.

Joseph says he
 will obey,
 and trust in
 God.

¶ O good^H lord^H, of thi gracious ordenaunce,
 like as thu list for our^H journey provide,
 In this viage with humble attendaunce,
 As god disposeth and list to be our^H gyde ; 252
 Therfor vpon^H them bothe mekely I shall abide,
 prayng to that lord^H to think vpon^H vs three,

vs to preserue, wheder we go or Ryde
Towardes Egipte, from all aduercitie.

256

Mary.

¶ Now, husband, in all hast I pray you go we hens, Mary begs that
ffor drede of Herowd, that cruell knyght ! they may go in
haste

Gentyll spouse, now do your diligens,
And bryng your asse, I pray you, a-non right, 260
And from hens let vs passe with all our myght,
Thankyng that lord so for vs doth provide,
that we may go from herowd, þat cursid wight,
wiche wiþ vs devour if that we abide. [leaf 151, back] 264

Ioseph.

¶ Mary, you to do plesaunce without ony lett,
I shal brynge forth your asse with-out more delay ;
fful sone, Mary, theron ye shalbe sett,
And this liteil Child that in your wombe lay. 268 Joseph bids her
Take hym in your armys · Mary, I you pray,
& of your swete mylke lete hym sowke I-nowe,
Mawger herowd and his grett fray ;
& as your spouse, mary, I shal go with you. and suckle him. 272

¶ This ferdeil of gere · I ley vp my bakke,
Now I am redy to go from this Cuntry ;
All my smale instrumentes is putt in my pakke ;

[& exeant.

Now go we hens, Mary, · it wiþ no better be; 276
ffor drede of Herowd · a paas I wyll high me;
Io, now is our geer · trussid · both more and lesse. All is packt.
Mary, for to plesse you with all humylite,
I shall go be-fore · and lede forth your asse. 280 Joseph leads the
ass.

[¶ Here mary and Ioseph shall go out of þe place
and þe goddes shall falle, and than shall come in the
women of Israel · with yong children in ther armys,
and than the knyghtes shall go to them, sayng as
foluyth :

[Scene 3. Bethlehem.]

I^{us} Miles.

The Soldiers ¶ Herke, ye wyffys, we be come your housholdes to visite ;
 though ye be neuer so wroth nor wood,
 with sharpe swerdes that redely wiþ byte, 283

come to kill all
children under
two, ¶ your children) of to yeer' age, in our' crueþ mood,
 thurghþe-out aff bethleem to kylle and shed ther yong
 blode,

[leaf 152] As we be bound be the commaundement of þe kyng.
 who that seith nay, we shal make a flood
 To renne in the stretis · by ther blode shedyng. 288

ij^{us} Miles.

¶ Therfor vnto vs · ye make a delyueraunce
 Of your' yong children, · and that a-none ;
 and will slay all
who resist them. Or elles be Mahounde we shal geve you a myschaunce ;
 Our' sharpe swerdes thurgh your' bodies shal goon). 292

Watkyn).

Therfor beware, · for we wiþ not leve oon
 In aff this Cuntry that shal vs escape ;
 I shal rather slee them euerychoon),
 & make them to lye and mowe like an ape. 296

Prima mulier.

The Mothers
denounce these
Murderers, ¶ ffye on you, traitours of crueþ tormentrye,
 wiche with your swerdes of mortaþ violens,

Secunda mulier.

Our' yong children), that can no socour' but crie,
 wyþ slee and devoure · in ther Innocens. 300

Tercia mulier.

Ye false traitours · vnto godþ ye do grett offens
 to sle and morder' yong children) · þat in þer cradeþ
 slumber.

¹ alle put before your ; and of altered to within in a later hand.

iii^a mulier.

but we women) shall make a-geyns you resistens, and declare
after our' power, your' malice to encumber. 304

Watkyn).

¶ Peas, you folysshe quenys! wha shuld you defende
A-geyns vs armyd men in this appareil?
we be bold men), and the kyng vs dedl sende
Hedyr in-to this Cuntry to hold with you bataile. 308

prima mulier.

fye vpon the, cowardl, of the I will not faille
to dubbe the knyght with my rokke rounde!
women be feres when thei list to assaile,
Suche prowde boyes to caste to the grunde. 312

One Mother
threatens
Watkyn.

WatkyN).

Avaunt, ye skowtys, I defye you euery-chone,
ffor I wole bete you all my-self a-lone.

[Hic occident pueros. The Children
are kill'd.I^a mulier.

¶ Alas, alasse, good Gossypes this is a sorowfull payn), [leaf 152, back]
To se our' dere Children that be so yong, 316
With these Caytyves thus sodeynly to be slayn);
A vengeance I aske on them all for this grett wrong.

The Mothers
call for venge-
ance on the
Murderersij^a mulier.

And a very myscheff mut come them a-monge,
wherso-euer thei be come or goon), 320
ffor thei haue kylled my yong sone Iohn.

iiij^a mulier.

¶ Gossippis, a shamefull deth I aske vpon herowde our' and King Herod.
kyng,
that thus rygorously our' children hath slayn).

iiij^a mulier.

I pray god bryng hym ¹to an Ille endyng¹, 324 [— and alle his
And in helle pytte to dwelle euer in pe; n)

bloods eraze*d*.]

Watkyn).

Watkyne rebukes
the Mothers. What, ye harlottes, I haue aspied certeyn)
that ye be traytours to my lord the kyng,
& therfor I am sure ye shal haue an Ille endyng. 328

I^a mulier.

¶ If ye abide, watkyn), you and I shal game
with my distaff that is so Rounde.

ij^a mulier.

And if I seas, thanne haue I shame
ty^H thu be fellid down to the grounde. 332

ij^a mulier.

They threaten
to beat him, And I may gete the with-in my bounde,
with this staff I shal make the lame.

Watkyne).

Yee, I come no more ther, be seynt Mahound,
ffor if I do me thynketh I shal be made tame. 336

I^a mulier.

¶ A-byde, Watkyn) I shal make the a knyght.

Watkyne).

and, though he
brags, thou make me a knyght that were on the newe !
but for shame my trouthe I you pligh^t,
I shuld bete you bak and side ty^H it were blewe ; 340
but, be my god Mahounde that is so true,

[leaf 153] my hert be-gynne to fayle and waxeth feynt,
Or elles be Mahoundes blood ye shuld it rue ;
but ye shal lose your goodes as traitours atteynt. 344

I^a mulier.

¶ what, thu Iavell canst not haue do ?
thu and thi Cumpany shal not depart,
ty^H of our distavys ye haue take part:
therfor, ley on gossipes with a mery hart, 348
And lett them not from vs goo.

they beat him. [here thei shal bete watkyn), and the knyghtes

shall come to rescue hym, · and than) thei go to
Herowd þus sayng :

[Scene 4. *Jerusalem.*]

1^{45} miles.

Syr, to werke your commaundement we lettid nouȝt,
In the stretes, of the children) to make a flood; all the Children
We sparid neither · for care nor thought, 356
Thurgh bethlem · to shede all the yong blood. in Bethlehem.

Watkyn).

[one stanza on a separate slip]

In ffeyth, my lord · all the Children be dede,
And all the men · out of the Cuntry be goon;
Ther' be but women, and thei crie in euery stede, 360 The Mothers cry
· A vengeance take kyng herode · for he hath our children for vengeance
· sleep!'

And bidde A myscheff take hym both evyn^d and morn^d:
ffor kylling of ther children), on you thei crie oute,
And thus goth your name all the Cuntry a-bought. 364

Herodes.

¶ Oute, I am madde · my wyttes be ner goon),	Herod laments;
I am wo for the wrokyng ¹ · of this werke wylde,	[¹ ?for workyng
ffor as wele I haue slayn) my ffrendes as my foon);	
wherfor I fere · deth hath me begyled,	368
not-withstandyng, syn) thei be all defyled,	
& on þe yong blood ^þ of bethlem · wrought wo <i>and</i> wrake,	
yitt I am in no certeyn) of that yong child ^þ ;	
Now for woo myn) herte gynneth to quake.	372 his heart quakes; he is sad.
¶ Alas, I am so sorowfull · <i>and</i> sett out ² of Sadnes;	
I Chille <i>and</i> Chever' for this Orrible chaunce;	[leaf 153, back]

[² in has been substituted for out, by a later hand.]

Herod orders his men to seek out Jesus. I commaunde you all, as ye wole stond^t in my grace,
after this yong kyng · to make good^t enquerauance; 376

And he þat bryngeth me tydynge^s · I shal hym
auaunce.

now vnto my chamber^r · I purpose me this tyde,
And I charge you to my preceptes geve attendaunce
In ony place wher^r ye goo or Ryde. 380

Herod quakes, tears his robes in two,

¶ What out, out, allas! · I wene I shal dey þis day;
my hert tremelith and quakith for ffeir,
my Robys I rende a to · for I am in a fray
that my hert will brest a-sunder evynⁿ heer. 384
my lord^t Mahound^t, I pray the with hert enteer^r
take my soule in-to thy holy hande,
ffor I fele be my hert · I shal dey evynⁿ heer,
ffor my legges ffalter^r, I may no lenger stande. 388

and dies.

[here dieth herowde, · and Symeon shal sey as
foluyth:

[Scene 5. Jerusalem]

Symeon.

Vacat ab hinc.
[in later hand]

Simeon prays
God for grace

to teach the
people.

He praises God
for the
[leaf 154]
Incarnation.

¶ Now, god^t, that art both^t lok and keye
of^t all goodnesse and goostly gouernaunce,
So yeve vs grace thi lawys to obeye,
that we vn-to the do no displesaunce; 392
lett thi grace of^t mercifull haboundaunce
Vponⁿ me shyne, that callid^t am Symeon,
So that I may without ony variaunce
Teche thi people · thi lawis euery-chon). 396

¶ ffrom the sterrik^t hevynⁿ · lord, thu list come down^r
In-to the Closett of^t a pure virgynⁿ,
Our^r kynde to take · for mannys saluacion.
Thi grett mercy, thu lowe lyst enclyne, 400
lyke as prophetys · by grace that is divyne
haue prophecie^d of^t the sythe longe afforn^r;

It is fulfilled, I knowe, be ther doctryne,
& of a chaste maide I wote wele thou art born.

404

¶ Now, good lord, hertly I the pray
here my requeste grounded vpon right;
Most blessed lord, lett me neuer dey
Tyȝ that I of the may haue a sight!
Thu art so gloryous, so blessed, and so bright,
that thi presence to me shuld be gret solas.
I shall not reste, but pray bothe day and nyght,
Tyȝ I may behold, o lord, thi swete face.

405 Symeon prays
that he may
not die

408

412 till he has seen
Jesus.[Scene 6. *Jerusalem*]*Sc. vi. Jerusalem.*

[Her shall our lady come forth holdyng Iesu in her
armys, and sey this language foluyng to Ioseph.

Maria.

¶ Ioseph, my Spouse · tyme it is we goo
Vn-to the Temple to make an Offryng
Of our swete sone; · the lawe commaundith so,
And ij yonge dowys · with vs for to bryng
In-to a prestes handes · with-oute tarieng.
I shall presente · for an obseruaunce
Our babe so blessed · wiche is but yonge;
With me to go · I pray you make purviaunce.

413 Mary tells
Joseph that they
must offer 2
Doves in the
Temple.

416

420

Ioseph.

[leaf 154, back]

¶ Most blessed Spouse · me list not to feyne.
ffayn wold I plese you · with hooȝ affeccion:
behold now, wyff · her are dowys tweyne
Of wiche ye shull make an oblacion
With our child of full grett devocion.
Goth forth a-forn · hertly I you pray,
And I shall folue · voide of presumpcion
with true entent · as an old man may.

421 Joseph brings
the Doves, and
says424
428
he'll follow her
humbly.

DIGBY MYST.

c

[¶ here Maria and Ioseph go towardl the temple
with Jesu and ij dowes, and our' lady seith vnto
Symeon]—

Maria.

Mary asks
Symeon to
take her
offering.

¶ Heyt, holy Symeon) · full of grett vertu, 429
To make an Offryng · I gan my-self purveye
Of my souereigne sone · that callid is Iesu,
with ij yonge dowes the lawe to Obeye; 432
Towardl this temple · grace list me conveye,
Of goddes sone to make a presentacion;
wherfore, Symeon) · hertly I you pray,
In-to your handes · take myn oblacion. 436

[¶ her shall symeon receyve of maria, Iesu and ij
dowis, and holde Iesu in his armys expownyng nunc
dimitis, &c., seyng thus :—

Symeon).

Symeon accepts
it,

¶ wolcome, lord · excellent of power; 437
And wolcome, Maria · with your sone souereigne!
Your oblacion · of hood herte and enteer'
I receyue with these · dowys tweyn; 440
wolcome, babe! for Ioye what may I seyn?
Atwen myn armys · now shall I the embrace;
My prayer, lord, was not made in veyn,
ffor now I se thy celestiall face. 444
[here declare[th he¹] nunc dimittis.

[leaf 155]
takes the babe
Jesus in his
arms,

thanks God for
the sight of Him,

¶ O blissed lord, after thi langage, 445
In parfight peas now lett thy seruaunt reste,
ffor why · myn eyen haue seyn thi visage,
& eke thyn helthe · thurgh my meke request. 448
Of the derk dungeon · let the gates brest
be-fore the face · of thyn people alle.
thu hast brought triacle and bawme of the best,
with Souereigne Suger · geyn aff bitter galle. 452

[¹ or they : MS. is torn.]

¶ I mene thi self, lord^t · gracious *and* benigne, 453 and blesses Him
That woldest come downⁿ from thyn high glory for coming on
Poyson^t to repelle · thi mercy doth now shyne,
To chaunge thynges · that are transitory ;

Thu art the light *and* the hevynly skye
To the relevyng of^t folk most cruel^t; to relieve His
Thu hast brought gladnesse to our^r oratorye,
And enlumyned^t thy people of Israell. 460

[Here shall Anna, prophetissa, sey thus to Virgynes :

Anna, prophetissa.

¶ Ye pure Virgynes · in that ye may or can), 461 Anna bids the
with tapers of wex · loke ye come forth here Virgins worship
& worship this child^t · very god^t *and* man),
Offrid^t in this temple · be his moder dere. 464

[her, virgynes, as many as a man wy^H, shall holde
tapers in ther handes, · and the first seyth :

Prima virgo.

[leaf 155, back]

As ye comaunde, we shal do our^r dever^t,
that lord^t to ples^e / echon^t for our^r partye,
he makyn^t vn[-to] vs so comfortable chere,
that we must nedes this babe magnifie. 468

Symeon.

Now, mary, I shall tell you how I am purposed : 469 Symeon resolves
to worshipe this lord^t / I wil go procession^t
ffor I se anna, with virgynes disposed,
mekly as nowe, to your^r sonys laudacion. 472

Maria.

blisseed^t Symeon, with hertly affeccion,
as ye han seyd^t, I concent thereto.

Ioseph.

In worshipe of^t our^r Child^t, with gret devosion^t,
abought^t the tempil^H / in ordir^t let vs go. 476 round the Temple
in honour of Christ.

Symeon).

- Symeon bids the ye virgynes alle / with feythfull intent
Virgins sing dispose your^r silf^r a song^r for to syng^e, 477
to worship this Child^r that is her^r present,
whiche to mankende gladnes list brynge,
[^r MS. wiche] In tokyn^r our^r hertes / withe¹ Ioye doth spryng^e:
betwyn^r myn^r armys this babe shalbe born^r.
now, ye virgynis, to this lordes preysyng
syngyth nunc dimittis / of^r whiche I spak^r afforn^r. 484
- Nunc Dimittis*
in praise of
Jesus.
- [¶ here shal Symeon bere Iesu in his armys, goyng^r
a procession^r rounde aboute the tempill; and al this
wyle the virgynis syng^e nunc dimittis, and whan
that is don, Symeoñ seyth^r:

Symeon).

- Symeon shows ¶ O Iesu, cheif^r cause of^r our^r welfare, 485
how the wax,
wick, and light
of the taper are
emblems of
Christ's quali-
ties.
In yone tapir^r therbe thing^r iij^e,
wax, week^r and light, whiche I shal^r declare
to the apporprid^r by moralite;
lord^r, wax betoknyth / thy soule most swete;
& week^r betoknyth / thy soule most swete;
yone lyght I lykene / to the godhed^r of^r the,
brighter^r than phebus / for al his fervent hete. 492
Pes and mercy han set in the, her^r swete,
to slake the sharpnes, o lord^r of^r rigour,—
very god^r and man^r / gun to-gedin^r mete.
He declares the In the tabirnacle / of^r thy modrys bower,
Boy to be very now shalt thu exile / wo and all langour,
God and Man, & of^r mankende tappese infernall stryf.
Record^r of^r prophetes, thou shalt be redemptour,
and singuler^r repast of^r euerlastyng^r lyf. 500
and rejoices to My spretes Ioyen^r // thou art so amyable,
behold Him. I am nat wery / to loke on thi face;
our^r trewe entent / let it be acceptable
To the honor of the shewyd^r in this place. 501
504

ffor thy seruauntes a dwellynge thou shalt purchase,
brighter than beraff outhir clere cristaff;
the to worshipe as chef welle of grace,
On both my knees / now down knele I shall. 508

Maria.

Now, Semyon), take me / my child, that is so bright,
Chef lodesterre / of my felicity, Mary asks
and all that longyth / to the lawe of right
I shall obeye / as it lyth in me. 512

Symeon for her Child.

Symeon.

this lord, I take you / knelyng on my kne,
Whiche shall to blisse folk ageyn restore,
and eke be called tonne of tranquylite,
to yeve hem drynke / that han thrustyd sore. 516

He, kneeling,

[her] she receyvet hir sone thus seyeng:

gives her the Boy,

Maria.

Now is my offryng to an ende conveyed;
wherfore, Symeon, hens I wole wende. 517

Symeon).

The lawes, Mary, ful weff ye han obbeyed,
In this tempill / with hert and mende:
nowe ferweff, lord, comfort to all mankende;
ffarweff, Maria and Ioseph, on you waytyngt. 520

[leaf 156, back]

520

and bids them farewell.

Ioseph.

Selestiaff socour / our sone mot you sende,
and for his high mercy // yeve you his blissyng. 524

[¶ here maria and Ioseph goyng from the tempill,
seyng:

Maria.

husbond, I thenke you / of your Gentilnes
that ye han shewed onto me this day,

525 Mary thanks Joseph for his kindness.

with our' child^t, most gracious of^t godenes;
let vs go hens, hertly I you pray.

528

Ioseph.

Joseph promises to cherish his wife Mary. go forthe afforn), my ovne wyf^t, I sey,
& I shal^t come aftir^t, stil vpon^t this ground.
ye shal me fynde plesant^t at euery assaye;
to cheryssh^t you, wyf^t, gretly am I bounde.

529

532

Symeon.

Symeon is glad he has seen Christ, Nowe may I be glad^t in my^t Inward^t mende,
for I haue seyn^t Iesu with my bodely eye,
wiche on a cros shall bey al men-kende,
slayn^t by Iwes at the mount^t of calvery ;
and throwe devyn^t grace here I will provysye
Of blisseed mary · howe she shal^t suffre peyn^t,
whan^t hir^t swete sone shall on a rood^t deye ;
A sharpe Sward^t of Sorowe shall cleve hir hert atweyn^t.

536

539

Anna, prophetissa, hertly I prey you nowe
doth your^t devir^t and your^t diligent labour,
and take these virgynis euerychon^t with you,
and teche hem to plese god^t of^t most honour^t

541

544

[leaf 157]

Anna, prophetissa.

Anna bids the Virgins honour Christ.

lyke as ye say, I wi^t do this hour^t.
ye chast virgynis with all humylite,
Worshipe we Iesu, that shalbe our^t sauour^t ;
alle at ones come on, and folowe me,
& shewe ye summe plesur^t as ye can),
In the worshipe of Iesu, our lady, and seynt Anne. 550

548

Anna, prophet[issa] & [omnes] tripident.

Epilogue.[*Epilogue.*]

¶ Poeta.

¶ Honorable souereignes, thus we conclude
Our^t mater^t that we haue shewid here in your presens,

551

And though our' eloquens be but rude,
 we beseche you al^t, of^t your' paciens
 To pardon vs of^t our' offens;
 ffor after the symphy^H cunnyng that we can),
 This mater' we haue shewid to your audiens, 557
 In the worshippe of^t our' lady, and hir moder seynt Anne.

554 The Poet begs
 pardon for
 shortcomings,

¶ Now of this pore processe we make an ende, 559
 thankynge you al^t of^t your good^t attendaunce;
 and the next yeer, as we be purposid in our' mynde,
 The disputacion of^t the doctours to shew in your presens. 563
 wherfor now, ye virgynes, er we go hens, *and promises
 that his fellows
 shall play the
 Disputation of the
 Doctors next
 year.*
 with al^t your cumpny, you goodly avaunce,
 Also ye menstralles doth your diligens,
 A-fore our' departyng geve vs a daunce. 566

¶ ffinis.

Anno domini Millesimo¹, CCCCCxij.

[*In later hand*]

[¹ ? MS]

¶ THE NAMYS OF THE PLEYERS.

The poete	}	Summa xvij.
kyng Herowde		
j ^{te} knyght		
the ij ^{de} knyght		
iiij ^{de} knyght		
iiiij th knyght		
watkyn ⁿ , Messanger		
Symeon the bysshope		
Ioseph		
Maria		
Anna prophetissa		
A virgyn		
Angelus		
j ^a mulier		
ij ^a mulier		
iiij ^a mulier		
iiij ^a mulier		

Ihon Parfre ded wryte thys booke.¹

¹ This line was not written at the same time as the writing above; it is in a different coloured ink.

THE CONVERSION OF S^t PAUL.

(In 7-line Stanzas, ababbcc.)

[This play comes before the *Killing of the Children* in the composite Digby MS. as at present bound. The Festival of The Conversion of St Paul, January 25, also comes before that of Childermas or Innocents' Day, the Feast of the Holy Innocents, December 28¹; and before Candlemas Day, February 2. But as Mysteries were usually acted in the 'chronological order' of the facts they represented, that order is kept here.]

¹ The Civil, Ecclesiastical, and Legal year began at Christmas, till the end of the 13th century. Thenceforward till Jan. 1, 1753, it began on the 25th of March.

[THE NAMES OF THE PLAYERS.

Poeta, p. 27, 33, 40, 41.
Saulus, p. 27, 33, 46.
Caypha, p. 28, 42.
Anna, p. 28, 42.
Primus Miles, p. 29, 37, 41.
Secundus Miles, p. 29, 37, 41.
Servus, p. 30.
Stabularyus, p. 30.

Deus, p. 34.
Ananias, p. 35.
Spiritus Sanctus, 38.
Belyall, p. 43.
Mercury, another deuyll, p. 44.
Servus Sacerdotum, p. 49.
Angelus, p. 51.]

[THE CONVERSION OF S^t PAUL.][*Digby MS. 133, leaf 37, in a third hand.*][1st Station.]Poeta. ¹Myles Blomefylde.¹*Prologue*

Rex glorie, kyngⁱ omnipotent,
Redemer of the worldⁱ by the pouer diuine,
and maria, that pure vyrgy[n] quene most excellent,
wyche bare that blyssyd babe, Iesu, that for vs sufferd
payne, 4
vnto whoys goodnes I do inclyne,
besechyng that lord of hys ptyous Influens,
to preserue & gouerne thyss wyrshypfull audyens. 7 preserve this
audience!
THonorable frendes, besechyng yow of lycens, 8
to procede owr processe, we may, vnder your correcccion, We're going to
act the Conversion
of St. Paul.
the conuersyon of seynt paule, as the byble gyfⁱ experyens,
whoo lyt to rede the booke · Actum Appostolorum, 11
ther shal^t he haue the very notycyon;
but as we can, we shall vs redres,
Brefly with yowr fauour begynyngⁱ owr proces. 14 Daunce²

[here entryth saule, goodly besene in the best wyse / *Sc. i. Jerusalem.
Enter Saul.*
lyke an aunterous knyth, thus sayyngⁱ:

Saulus.

Most dowtyd man, I am lyuyng vpon the groundⁱ, 15 I'm the most
feard and most
goodly besene with many a riche garlement.
my pere on lyue I trow ys nott foundⁱ,
thorow the worldⁱ, fro the oryent to the occydent, 18
my fame ys best knowyn vndyr the fyrmentament; renownd man
under the sky.
I am most drad of pepulⁱ vnyuersall,
they dare not dyspease my most noble. 21

^{1—1} In a later hand.² Daunce is in a later hand.

My name is **Saül,** ¶ Saule ys my name, I wyll that ye notyfy, 22
 whych conspyreth the dyscyplys with thretes and menaces,
 be-fore the prynces of^t prestes most hye and noble,

and I get Christ's disciples I bring^t them to pūnyshement for ther trespace. 25
 punish^t. we wy^H them nott suffer to rest in no place;

[leaf 37, back] [for they go a-bouȝte to preche and gyff^t exemplis, 28
 To destroye our' lawes, sinagoges, and^t templis.

By the god^t bellya^H I schall make progresse, 29
 Vnto the princes both Caypha And^t Anna,
 wher^t I schall aske of^t them in suernes,

I'll pursue em thru Damascus and Lybia. To persue thorow all dammask^t and liba, 32
 And^t thus we schall soone after than
 Bryng them that so do lyff^t in-to Ierusalem,
 Both man and^t child^t that I fynd^t of^t them. 35

[Her cummyth sale to caypha and anna, prestes of the
 tempy^H.

Saul asks the priests Caypha and Anna for letters to quell the Christian rebels. Noby^H prelates and princes of Regalyte, 36
 Desyryng^t and askyng^t of your benyngne wurthyne,
 Your letters and epystolys of most souerente,
 To subdue rebellyons that wy^H of fawardnes, 39
 A-gaynst our lawes rebell or transgresse,
 Nor wy^H not inclyne but mak obiecc[*i*]on,
 To pursue all such I wyll do proteccion. 42

Caypha.

Caypha and To your desyer we gyf^t perfyth sentens, 43
 Accordyng^t to your petycions that ye make postulacion,
 By-cause we know your trewe delygens,
 To persue all tho that do reprobacion 46
 A-gayns owur lawes by ony redarguacion ;
 wherefor shortly we gyf in commandmeñt
 To put down them that be dy[s]obedyeñt. 49

Anna.

[leaf 38] Anna give the letters, And by thes letturs that be most reuerrent, 50
 Take them in hand, full agre ther-to,

Constreynd all rebellys by owur hole assent,
 We gyf yow full power so to doo.
 Spare not hardly for frend nor foo,
 All thos ye fynd of *that lyfe* in thys realme
 Bounde, loke ye bryng^t them in-to Ierusalem.

53
 and exhort Saul
 to bring all
 Christians
 bound to Jeru-
 salem.

[Her saule resayuyth ther letters.

Saulus.

Thys precept here I take in hande,
 To fullfy^H after yowur wylles both,
 wher I shall spare with-in this londe
 nother man nor woman ; to this I make an oth ;
 But to subdue I wy^H not be loth :
 Now folow me, knytys *and seruaftes* trewe,
 In-to Damaske as fast as ye can sewe.

57
 Saul swears he'll
 spare none,
 60
 and bids his men
 follow him to
 63 Damasus.

Primus miles.

Vnto your commaundment I do obeysaunce ;
 I wyll not gaynsay nor make delacion,
 But with good mynd *and* harty plesauñce
 I shall yow succede *and* make perambulacion,
 Thorow-oute damaske with all delectacion,
 And all thoo rebell *and* make resystens,
 ffor to oppres I wy^H do my delygens.

64
 67 His knights
 promise

70

Secundus miles.

And in me shalbe no neclygens,
 But to thys precept my-self I shall applye
 To do your behest with all conuenyens,
 With-owt eny fowardnes or eny obstynacy ;
 non shall appere in me but verely,
 with all my mynd I yow insure,
 To resyst tho rebels I wy^H do my cure.

71
 to do his behest
 74
 77 and punish the
 Christian rebels.

Saulus.

Truly to me yt ys grett consolacion
 To here thys report *that* ye do avauns

78 [leaf 38, back]

Saul orders his
horse to be
brought.

ffor your savyencyall wyttes I gyf^t commendacion,
Euer at my nede I haue sounde yow constant; 81
But knytes and seruuantes that be so plesaunt,
I pray yow anon my palfray ye bryng^t,
To sped me Iurney with-owt letting^t. 84

[here goyth sale forth a lytyll a-syde for to make hym
redy to ryde / the seruant thus seyng^t:

seruus.

His man asks
the Ostler for
a bottle of hay,
and scolds him.

How, hosteler, how, a peck of otys *and* a botell of haye;
Com of^t a pase, or I wyll to a-nother Inne;
What, hosteler, why commyst not thy way?
Hye the faster, I beshrew thi skynne. 88

The Ostler
declares he's a
gentleman's
servant.

I am non hosteler nor non hostelers kynne,
But a Ientylmanys seruant, I thou dost know;
Such crabyshe wordes do aske a blow. 91

Stabularyus.

I cry yow mercy, sir . I wiste wel sum-what ye were, 92
'Well, you are a
Gentleman,
or a Knafe.
owther a gentylman or a knaue . me thynkyth by your
physnomie ;

yf on loke yow in the face that neuer se yow ere
wold thynk ye were at the next dore by. 95
I thought you'd
been an Ostler.
I saw another
Gentleman and
you carrying a
barrowful of
dogs' turds;
In good fayth I wenyd yow had bene an hosteler verely;
I sye suche a-nother Ientylman with yow, a barowfull
bare
of horsdowng^t and dogges tordes, and sych other gere, 98

and down both
of you slipt into
a cow-turd,
nose first.

And how yt happenyd a mervelous chance be-tyde : 99
Your felow was not suer of^t foote, and yet he went very
brode,¹
Butt in a cow tord both dyd ye slyde;
And as I wene your nose ther-in rode, 102
Your face was be-payntyd with sowters code;

[¹ substituted for wyde.]

I say never sych a syȝt, I make god a vow,
ye were so be-grymlyd *and* yt had bene a sowe. 105

[leaf 39]

Stabularius.

In fayth thou never syest me tyȝ this day: 106
I haue dwellyd with my master thys vij ȝere *and* more;
ffull well I haue pleasyd hym, he wyȝt not say nay,
And mykyll he makyth of me therfore. 109

'Why, you never
saw me before
to-day!'

Seruus.

By my growth than be ye changyd to a new lore; 110
A seruand ye are *and that* a good,
ther ys no better lokyth owt ofⁱ a hood. 112

'Then you're
translated!
You're a first-
rate servant.'

Stabularius.

ffor soth *and* a hood I vse for to were, 113
ffull well yt ys lynyd with sylk *and* chamlett;
yt kepyth me fro the cold *that* the wynd doth me not
dere,
nowther frost nor snow *that* I therby do sett. 116

'Go to! I wear
a hood lined
with silk.'

Seruus.

yea, yt ys a dobȝt hood *and that* a fett;
he was a good man *that* made yt, I warant yow;
he was nother horse ne mare¹, nor yet yokyd sow. 119

[Here commyth the fyrist knyth to the stabyl grom,
sayngⁱ:

Primus miles.

Now, stabyll grom, shortly bryngⁱ forth away
The best horse, for owur lorde wyȝt ryde.

120 Saul's Knight
bids the Ostler
bring out his
best horse.

Stabularyus.

I am full redy; here ys a palfray,
There can no man a better bestryde:
He wyȝt conducte owur lorde, *and* gyde 123

[ⁱ MS. nare.]

Thorow the world he ys sure *and aby*^H
To bere a gentyllman, he [is] esy *and prophetaby*^H. 126

[Her *the knyth cummyth to saule with a horse.*

Primus miles.

Saul's knight
brings him his
horses,

Behold, sir saule, your palfray ys com,
fu^H goodly besene, as yt ys yowr desyer
To take yowur vyage thorow euery regyon.
127

[leaf 89, back]

and says his
servants 'll
follow him
anywhere.

Be nott in dowt, he wy^H spede your mater,
And we as your seruautes with glad chere
Shall gyf attendance; we wyll nott gaynsay,
But folow yow where ye go be ny^t or day. 130

133

Saulus.

Vnto Damask I make my progressyon,
134
To pursue a^H rebellyous beyng' foward *and* obstynate
Agayns our lawes be ony transgressyon.
with a^H my delygens my-self I wy^H prepare,
137
Concernyng' my purpose to oppres *and* separate;
Non sha^Ht reioyce that doth offend,
But vtterly to reprove *with* mynde *and* intende. 140

Saul starts on
his journey.

[Her sale rydyth forth with hys seruantes a-bowt the
place, [&] owt of the pl[ace].

Caypha.

The priests,
Caypha and

Now saule hath takyn hys wyrthy wyage
141
To pursue rebellyous *of* what degre thei be;
He wyll non suffer to raygne nor haue passage
with-In a^H thys regyon we be in sertayn:
144
wherfore I commende hys goodly dygnyte,
That he thus aluay takyth in hande
By hys power to gouerne thus all thys lande 147

Anna.

Anna, praise

We may lyue in rest by hys consolacion;
148
He defendyth vs, where-for we be bownde

To loue hym intyrely *with our harttes affeccion,*
 And honour hym as champyon in euery stownde; 151 *Saul as their champion.*
 ther ys non suche lyuyng vpon the grownde,
 That may be lyke¹ hym nor be hys pere,
 Be est nor west, ferre nor nere. 154

Poeta—si placet.

Conclusyon.

ffynally of this stacon thus we mak a conclusyon, 155 *Daunce*
[in later hand]
 besechyg^t thys audyens to folow *and succede*
with all your delygens this generall processyon,
 To vnderstande *this matter wo lyst to rede* 158
 The holy byby^H for *the better spedē;*
 Ther shall he haue *the perfyth intellygens,*
 And *thus we comyt yow to crystys magnyfycens.* 161

ffinis Istius stacionis, et altera sequitur.

[2nd Station.]

Poeta.

Honorable frendes, we beseche yow of audyens, 162 *[leaf 40]
Act II.
Prologue.*
 To here *our intencion and also our prosses*
 Vpon *our matter : be your fauorabile lycens*
 A-nother part of *the story we wyll redres ;* 165
 Here shalbe brefly shewyd with all our besynes
 At thys pagent saynt poullys conuercyon ;
 Take ye good hede *and ther-to gyf affeccion.* 168 *St. Paul's Con-*
version is now
to be playd.

[Here commyth saule rydyng^t in with hys seruantes.

Saulus.

My purpose to Damask fully I intende, 169 *Scene i.
The Road to
Damascus.*
 To pursewe the dyscypulys my lyfe I apply,
 ffor to breke down the chyrchys thus I condescende.
 Non I wyll suffer that [they] shall edyfey, 172
perchauñce owur lawes than myȝte ther-by,
 And the pepull also turne *and conuerte.*

Saul declares
he'll persecute
Christ's dis-
ciples.

[¹ a late to put above.]

- whych shuld be gret heuynes vnto myn hart. 175
 Saul vows he'll bring all the Christians bound to Jerusalem.
 Nay, *that shall* nott be butt layd a-part. 176
the prynces haue gouyn me full potestacion.
 All that I fynd *thei shall* nott start,
 But bounde to Ierusalem, with furyous vvolacion, 179
 Be-for cesar caypha, *and annas presentacion,*
 Thus shalbe subduyd tho wretchys of *that lyfe*
 That non shall in-joy nother man chyde nor wyfe. 182
- He's struck by lightning, and falls off his horse.
- [Here commyth a feruent with gret tempest¹, and saule faulyth down of hys horse : *that done, godhed spekyth in heuyn.*

Deus.

- Christ rebukes him. Saule, saule, why dost thou me pursue ? 183
 yt ys hard to pryke a-gayns *the spore*
 I am *thi savyour* that ys so trwe,
 whych made heuyn *and erth and eche creature* ; 186
 offendeth nott my goodnes I wyll *the recure*

[leaf 40, back]

Saulus.

- Saul asks what Christ would have him do. O lord, I am a-ferd, I trymble for fere,
 what woldyst I ded, tell me here. 189

Deus.

- Christ bids him go into the city close by. A-ryse *and goo thou wyth glad chere* 190
 In-to the Cyte a lytyll be-syde,
 And I shall *the socor* in euery dere
 That no maner of y^H xalbe-tyde, 193
 And I wyll ther for the prouyde
 by my grete goodnes what *thou shalt doo* ;
 Hy *the as fast thether as thou mast goo.* 196

Saulus.

- Saul is lame and blind. O mercyfull god, what alyth me ? 197
 I am lame, my legges be take me fro,
 my sygth lykwyse I may nott see ;

¹ A plate of sheet-iron, probably, to imitate thunder.—P. A. D.

THE CONVERSION OF ST. PAUL. STATION 2. ACT II, SC. 2. 35

I can nott tell whether to goo : 200
 my men hath forsake me also.
 whether shall I wynde, or whether shall I pas ?
 lord, I beseche the, helpe me of thy grace. 203 Saul prays to
 God,

j^{ur} miles.

Syr, we be here to help the in thi nede, 204
 with all our affyance we wyll not seise.¹

Saulus.

Than in Damask I pray yow me lede
 I godes name, accordyng to my promyse. 207 and bids his
 knight lead him
 into Damascus.

2^{ur} miles.

To put forth yowur hand loke ye dresse,
 Cum on your way, we shall yow bryng
 In-to the cyte with-owt taryng. 210

[Here the knyghtes lede forth sale in-to a place, and 211 *Act II. sc. ii.*
Damascus.
 cryst apperyth to ananvie, sayng :

Deus.

Ananie, ananie : where art thou, ananie ? 211 Christ calls
 Ananias,

Ananias.

Here, lord, I am here trwly.² [leaf 41]

Deus.

Go thy way and make thi curse
 As I shall assyng the by myn aduyssse, 214 and bids him go
 Into the strete, qui dicitur rectus, into Straight
 Street,
 And in a certayn house of warantyse,
 ther shall ye fynd · saule in humble vyse, 217 where he shall
 As a meke lambe, that a wolf before was namyd; 218 find Saul,
 Do my behest; be nothyng a-shamyd.
 He wantyth hys syth, by my punyshment constrainyd. blind.

¹ serse? MS. ² In lines 212-24 the rymes get mixt.

prayeng^t vnto me, I assure thou shalt hym fynd,221
 with my stroke of pyte, sore ys he paynyde,
 wantyng^t hys sygth, for he ys truly blynnyde.

Ananias.

Ananias is afraid to go to Saul,
 lord^t, I am aferd, for aluay in my mind224
 I here so myche of hys furvous cruelte,225
 that for spekyng^t of thi name to deth he will put me.

Deus.

nay, ananie, nay, I assure the
 He wulbe glad of^t thy cummyng^t.228

Ananias.

because he has brought God's Saints to death.
 A, lord, but I know of^t a certay
 that thy seyntes in Ierusalem : to deth he doth bryng^t.
 many yllys of hym I haue be kennynge,
 ffor he hath the pour^t of the princes afe,
 To saue or spy^t he, do which he schal^t.233

Deus.

Christ says that Saul is a chosen vessel, and shall be
 be nothyng a-drad, he ys a chosen wesse^H,234
 To me assyngned by my godly eleccion.
 He shall bere my name · be-fore the kynges · and chylder
 of Israe^H.

[leaf 41, back] a pinnacle of the faith ;
 by many sharpe shoures sufferyng^t correccion,237
 a gret doctor of^t benyngne compleccion,
 The trwe precher of^t the hye deuynete,
 A very pynacle of the fayth, I ensure the.240

Ananyas.

lorde, thy commandment I shall fullfyl^H;241
 Vn-to saule I wy^H take my waye.

Deus.

Ananias is not to fear him.
 be nothyng^t in dowte for good^t nor y^H.
 fare-well, Ananie, tell saule what I do say.244

[et exiat Deus.]

Ananias.

Blyssyd lord, defende me as thou best may;

Gretly I fere hys cruell tyranny;

But to do thi precept my-self I shall applye.

247 Ananias obeys,

[Here Ananias goth towardl saule. and goes to seek Saul.

j^{ns} myles.

Act II. sc. iii.
Damascus.

I maruayle gretly what yt doth mene,

248

To se owur master in thys hard stounde.

Saul's knights
talk over his
striking to the
ground,

The wonder grett lythtys that were so shene,

251

smett hym doun of hys hors to the grownde,

And me thowt · that I hard a sounde

the voice speak-
ing to him,

Of won spekyng · with voyce delectable,

254

Whych was to wonderfull myrable.

2^{ns} myles.

Sertenly thys lyȝt was ferefull to see,

255

The sperkys of fyer were very feruent,

and the sparks
of fire that they
saw.

yt inflamyd so greuously about the countre,

That by my trouth I went we shuld a ben brent. 258

But now, serys, lett vs relente

Agayne to caypha and anna, to tell this chaunce,

How yt be-fell to vs thys greuauns. 261

[Her saule ys in contemplacion.¹

Saulus.

lord, of thi coufert moch I desyre,

262 Saul desires
comfort from
God.

thou myȝty prince of Israel · kyng of pyte,

whyche me hast punyshyd as thi presoner,

That nother ete nor dranke · thys dayes thre ; 265

[leaf 42]
He has fasted
3 days.

But, gracyos lorde, of thi vysytacyon I thanke the.

Thy seruant shall I be as long as I haue breth,

Thowgh I therfor shuld suffer dethe. 268

[Here commyth anania to saule, sayeng :

[¹ MS. comtemplacion]

Ananias.

Ananias Pease be in thy place and goodly mansyon ; 269
 who ys with-in ? speke in crystys holy name !

Sa[u]lus.

I am here, saule ! cum in on goddes benyson !
 what ys your wy^H ? tell with-owten blame. 272

Ananias.

tells Saul he's
sent by God
to him. ffrom almyghty god, sertanly to the sent I am,
 and ananie men call me wher as I dwele.

Saulus.

what wold^R ye haue : I pray yow me tell. 275

Ananias.

Ananias bids
Saul be stedfast

and remember
God's excellencie.

Gyfe me your hand for your awayle, 276
 for as I was commaundyd by hys gracyos sentens,
 & bad the be stedfast for thou shalt be hayle.
 ffor thys same cause he sent me to thi presens ; 279
 Also he bad the remember hys hye excellens,
 Be the same tokyn that he dyd the mete,
 Toward^R the cyte when he apperyd in the strete. 282

¶ Ther mayst thou know hys power celestyall,
 How he dysposyth euery thyng^R as hym lyst ;
 God is almighty, no thyng^R may withstand hys myȝte essencey. H,
 to lift up or cast down. To stand vp-ryght, or els doun to thryste. 286
 Thys ys hys powur, yt may not be myste,
 ffor who that yt wantyth / lackyth a frende.
 Thys ys the massage that he doth the sende. 289

[leaf 42, back]

Saulus.

The Holy Ghost
appears.

Hys marcy to me ys ryght welcom ; 290
 I am ryght glad that yt ys thus.

[Hic aparet spiritus sanctus super eum.]

Ananias.

- Be of good chere *and* perfyte Iubylacion, Ananias
 Discendet super te spirythus sanctus, 293
 whych hath with hys¹ grace illumynyd vs ;
 put fo[r]th thi hond *and* goo wyth me,
 A-gayne to thy syght here I restore the. 296 restores Saul's
 sight.

Saulus.

- Blyssyd lord, thankys to yow euer bee, 297 Saul blesses
 The swame ys fallyn from my eyes twayne ; Christ for his
 where I was blyuyd *and* cowd nott see, sight,
 lord, thou hast sent me my syght agayne. 300 weeps, and
 ffrom sobbyngⁱ *and* wepyngⁱ I can not refrayne ;
 my pensyue hart, full ofⁱ contrycion
 ffor my offences, my body shal haue punycyon ; 303
 And where I haue vsed so gret persecucyon, 304
 Of thi desycplys thorow all Ierusalem,
 I wyll [aid] *and* defende ther predycacyon,
 That th[e]y dyd tech on all this reme. 307
 wherefor, Ananie, at the watery streme,
 Baptysse me hartely I the praye, 309
 A-mongⁱ your numbyr, that I electe *and* chosen be may.

Ananias.

- On to this well of mych vertu, 311
 we wyll vs hye with all our delygens.

Saulus.

- Go yow be-fore, *and* after I shall sewe,
 laudyngⁱ *and* prayngⁱ our lordes benevolens ; 314 praises God,
 I shall never offendⁱ hys myȝty magnyfycens,
 But aluay obserue hys preceptys *and* kepe :
 ffor my gret vnkyndnes my hart doth wepe. [leaf 43]
 317 and repents his sins.

Ananias.

- knele ye down vpon thys grownde, 318
 Receyuyngⁱ thys crystenyngⁱ with good intent,

[¹ MS. hys hys.]

whyche shall make yow hole of your dedly wound,
That was infecte with venom nocent. 321

Yt purgyth synne, and fendes poures so fraudelent
It putyth a-syde; where thyd doth at-tayne,
In euery stede he may not obtayne. 324

Ananias baptizes Saul

¶ I crysten yow with mynd full perfyght,
reseyuyngⁱ yow in-to owur relygyon,
euer to be stedfast *and* neuer to flyt;
but euer constant, *with*-owt varyacyon. 328

now ys fulfyllyd all our obseruacyon,
concludyngⁱ thou mayst yt ken,
In nomine patris et filij et spiritus sancti. Amen. 331

*in the name of
Father, Son, and
Holy Ghost;*

Saulus.

I am ryght gladⁱ as foule on flyte,
That I haue receyuyd this blyssyd sacrament. 332

Ananias.

*bids him take
food, and stay
for a time in
Damascus.*

Com on your way, saule, for nothyngⁱ lett,
Take yow sum coumforth for your bodyes noryschment
ye shall abyde with the dyscyplys verament, 336
Thys many dayes in damask cyte,
Vn-ty^H the tyme more perfyt ye may be. 338

Saulus.

*Saul will do as
he is bid.*

As ye commande, holy father, ananie, 339
I full assent at yow[r] request,
To be gydyd *and* rulyd as ye wyll haue me,
Evyn at your pleasur, as ye thynk best:
I shall not offendⁱ for most nor lest.
Go forth yowur way; I wyll succede
In-to what place ye wyll me lede. 342
345

*Epilogue to
Act II.*

Dauice Thus saule ys conuertyd, as ye se expres,
The very trw seruant of our lord Iesu. 346

poeta.

Conclusyo.

non may be lyke to hys perfyȝt holynes,
So nobyll a doctor, constant *and* trwe. 349
Aftyr hys conuersyon neuer mutable, but stylle insue
the lawys of god to teche euer more *and* more,
As holy scryptur' tellyd who-so lyst to loke ther-fore. 352

¶ Thus we comyte yow all to *the* trynyte, 353
Conkludyngh thyss stacion as we can or may,
vnder *the* correccyon of them *that* letteryd be ;
How be yt vnable as I dare speke or say 356
The compyler here-of shuld translat veray
so holy a story • but with fauorable correccyon
of my fauorable masters of *ther* benygne supplexion. 359

ffinis istius secunde stacionis et sequitur tarcia.

[3rd Station.]

Act III.

Poeta.

Prologue.

The myght of the fadires potenciall deite 360
preserue thyss honorable *and* wurshypfull congregacion
That here be present of hye *and* low degré,
To vnderstand thyss pagent at thyss lytyll stacion, 363
whych we shall procede with all our delectac[i]on.
yf yt wyl plese yow : to gyf audyens fauorable,
Hark wysely ther-to ; yt ys good *and* profetable. 366

primus miles.

[leaf 44]

Scene i.

Jerusalem.

Nobyll prelates, take hede to owur sentens. 367
A wundyrfull chaunce fyll *and* dyd be-tyde
vn-to owr master sauh when he departyd hens
In-to damaske purposyd to ryde. 370
A meruelous lyȝt fro thelement dyd glyde
whyche smet doun¹ hym to grunde both horse *and* man
with the ferfulest wether *that* euer I in cam. 373

Saul's Knights
tell the Priests
how Saul was
struck off his
horse,

2nd miles.

It rauysshid hym, and his spirites did be-nome : 374 and a sweet
A swete dulcet voyce spake hym vnto, voice spoke to
him

¹ MS. doun.

And askyd wherfor he made suche persecucion
 A-geynst hys dyscyplys and why he dyd soo. 377
 and bad him be baptizyd by Ananias.
 he bad hym in-to damaske to ananie goo,
 And ther he shuld reseyue baptym truly ;
 and now clene a-geyns owur lawys he ys trwly. 380

Caypha.

Caypha won't believe in Saul's conversion, I am sure thys tale ys not trw : 381
 what ! saule conuertyd from our law !
 he went to damask for to pursue
 All the dyscyplys that dyd with-draw 384
 fro owur fayth : thys was hys save :
 how say, ye, anna to thys mater ? this ys a mervelos
 chans ;
 I can not beleve that thys ys of assurans. 387

Anna.

nor will Anna. No, caypha, my mynde trwly do [I] teſt, 388
 that he wyll not turne in no maner wyse ;
 but rather to deth put and expell
 alſt myscreantes and wretchys that doth aryse 391
 agaynst our lawes by ony enterpryse :
 say the trwth with-[owt] ony cause frawdelent,
 or els for your talys ye be lyke to be shent. 394

jns miles.

Saul's knight declares he's told the truth. Ellys owur bodyes may put to payn : 395
 all that we declare I sye yt with my nye,
 nothyng offendyng but trwly do iustyfye.

[leaf 44, back]

Cayphas.

Caypha vows vengeance against Saul. By the gret god, I do maruayle gretly : 398
 and thys be trw that ye do reherse
 He ſhall repent hys Rebellious treytorie,
 That all ſhalbe ware of hys falsnes. 401
 We wyll not ſuffer hym to obtayne dowtles,
 ffor meny perellys that myght be-tyde
 by hys subtly meanys on euery syde. 404

Anna.

The law ys commytyd to owur aduysment,
wherfor we wyll not se yt decay,
but rather vphold^d yt help *and augment*,
That ony reprofe to vs fall may
of Cesar themprour^r by nyȝt or day
we shall to such maters harke *and attende*
accordyng to the lawes *our wyttes to spende.*

The priest
Anna declares
they'll uphold
their Law.

405

408

411

[¹ Here to enter a dyvel with thunder *and fyre, and*
to avaunce hym sylfe, saying as folowyth; *and hys*
spech spokyn, to syt downe in a chayre.

Act III. sc. ii.
[leaf 45]
Diabolus.
Sence of the
Devils in Hell,
inserted.

belyall.

Ho, ho, be-holde me, *the myȝte prince of the partes* I am the God
in-fernall, *BELIAL, second*
412 *only to Lucifer.*

Next vnto lucyfer I am in magesty;
By name I am nominate *the god belyall,*
non of more myȝte nor of more excellencye; 415
my powre ys princypall, *and now of most soferaynte;*
In *the temples and synogoges* who deneyth me to honore,
my busshopes thorow my motyon *thei wyl hym sone*
devoure. 418

[¹ I haue movyd my prelates cayphas *and anna* 419 *I have set my*
to persew *and put downe, by powre ryall* *Bishops Caypha*
*thorow the syties of damaske *and liba,** *and Anna to*
All soch as do worship *the hye god supernall,* 422 *put down the*
ther deth ys conspyryd *with-owt any faouure at all,* *Christians by*
my busshopys hathe chosyne won most rygorus
them to persew, howse name ys saul. 425

[¹ ho, thus as a god most hye in magesty, 426
I rayne *and I rule ouer creatures humayne*
with souerayne sewte sowȝte to ys my deyte,

¹ The parts within brackets are by a later hand, and inserted on 3 separate leaves. The 14 lines between 411 and here are crossed through, but are given below, where they are rewritten, p. 46-7, l. 502-15.

I long for news
by my messenger Mercury!

mans mynd ys applicant, as I lyst to ordeyne, 429
 my law stylly encreasyth wherof I am fayne,
 yet of late I haue hard of no newys truly,
 wherfor I long tyll I speke with my messenger
 mercurye. 432

[Leaf 45, back]
Mercury appears,

[Here shall entere a-other devyll callyd mercury,
 with a fyeryng, commyng in hast, cryeng and roryng,
 and shal say as folowyth :—

Mercury.

Ho, owȝt, owȝt! alas, thys sodayne chance ! 433
 and wails that Well may we bewayle this cursyd aduenture.

belyal.

Marcurye, what aylse thou? tell me thy grevaunce.
 ys ther any that hath wrowȝte vs dyspleasure? 436

mercury.

the Devil's law
Il soon be put
down.

Dyspleasure I-nowgh therof ye may be sure ;
 our law, at lengthe yt wylbe clene downe layd,
 for yt decayth sore, and more wyl, I am a-frayd. 439

belyal.

Belial Il not
believe it.

Ho, how can that be ? yt ys not possyble ; 440
 co[n]syder, thou foole, the long contynuance.

Folk delight but
in sin.

decaye, quod a, yt ys not credyble ;
 of fals tydynges thou makyst here vtterance : 443
 behold, how the peple hath no pleasaunce
 but in syn, and to follow our desyere.

Why is Mercury
troubled?

pryde and voluptuosity ther hartes doth so fyre, 446
 thowȝe on do swauer away from our lore, 447
 yet ys our powre of such noblyte
 to have hym a-gayne, and twoo therfore,
 that shal preferre the prayse of owre maiestye. 450
 what ys the tydynges? tell owt, lett vs see ;
 why arte thou amasyd so? declare afore vs
 what fury ys fallyn that troblyth the thus? 453

Mercury.

[leaf 48]

Ho! owȝt, owȝte! he *that* I most trustyd to, 454 'Because our
& he *that* I thowȝte wold haue ben to vs most specyall, has turnd our
ys now of late turnyd, *and* our cruell foo;
our specyall frynd, our chosen saull, 457
ys be-commre seruante to *the* bye god eternall.
as he dyd ryde on our enemyes persecutyon,
he was sodenly strykyn by *the* hye provysyon, 460
& now ys baptysyd, *and* promys he hath made
neuer to vary, *and* soch grace he hath opteynyd
that ondowtyd hys fayth from hym can-not fade;
wherfor to complayne I am constraynyd, 464
for moch by hym shuld we haue prevaylyd.

461 Saul has been
baptized, and
his faith in God
cannot fade.'

belyal.

Ho! owȝt, owȝt! what haue we loste!
our darlyng most dere whom we lovyd moste: 467 Belial laments
but ys yt of trowth *that thou* doyst here specyfye? 468 the loss of his
darling Saul,

mercury.

yt ys so, vndowȝtyd; why shuld I fayne?
for thowȝte I can do non other but crye.

[Here thei shal rore *and* crye, *and* then belyal shal and the Devils
saye: roar over it.

belyal.

owȝte, *this* grevyth vs worse than hell payne: 471
the conuersyon of synner certayne
ys more payne to vs, *and* persecutyon,
than all *the* furyses of *the* Infernall dongyon. 474

Mercury.

[leaf 46, back]

yt doyth not avayl vs thus to lament, 475
but lett vs provyd for remedy shortlye;
wherfor let vs both by on assent
go to *the* busshopys, *and* moue them pryvely, 478 Mercury says,
that by some sotyl meane thei may cause hym to dye; Bishops to
than shal he in our law make no dysturbaunce, scheme his
nor here-after cause vs to haue more greuaunce. 481 death.'

belyal.

Wel sayd, mercurye, thy cowncel ys profytable. 482

Belyal approves Mercury's advice, and says Saul shall repent his desertion.

Ho, saul, thou shalt repent thy vnstablenes ;
thou hadyst ben better to haue byn confyrmable
to our law ; for thys deth, dowtles

yt ys conspyryd to reward thy falsnes.

thowgh on hath dyssayvyd vs, yet now a days

xx^{ti} doyth gladly folow oure layes; 488

¶ some by prude, some thorowgh envy : 489

ther rayneth thorow my myght so moch dysobedyance:

The Devil's power was never greater than now. ther was neuer among crystyans lesse charyte than ys at this howre, and as for concupysence 492

[leaf 47] rayneth as a lord thorow my violence;

Glotony, Wrath, Covetousness prevail over all. glotony and wrath euery man doth devyse, & most now ys praysyd my cosyn covytyce. 495

¶ cum, mercury, let vs go and do as we haue sayd, 496

to delate yt any lenger yt ys not best.

mercury.

to bryng yt a-bowȝt, I wold be wel apayd,

tell yt be done let vs not rest.

1

**They'll plot
Saul's death.** go we than shortly ; let vs departe,
Hys deth to devyse syth he wyl not revart. 502

[Here thei shal vanysh away with a fyrye flame and
a tempest

[leaf 44, back] Her apperyth saule in a¹ disciplis wede, sayng:

²Saulus³.
Act III. scene iii.

Saul's Sermon. and hath wroth with hys woord⁴ all thyng⁴ at hys wy^H,
God save you
sitters and
standers here!
sauē thyss⁴ semely that here sytthy or stonde,
ffor hys meke marcy that we do not spy^H. 506

[¹ hys]

[² The 14 lines following are printed from leaf 44, back, of the MS. They are collated here, for words, with the version of them on leaf 47, back.]

³ Saulus, and Diabolus (p. 43), in margin, omitted.] [⁴ asembly]

- grant me, good lord, thy pleasur to fulf^H,
and send me suche speche that I the trwth say,
my entencions proph[1]table to meve yf I may. 509
*(Saul's Sermon
on the Seven
Deadly Sins.)*
- ¶ Welbelouyd frendes, ther be vij mortall synnes, 510
whych be provyd pryncypal and princes of poysonnes;
Pride, that of bytternes all bale begynnes,
with-holdyng all fayth, yt fedyth and foysonges, 513
*Pride is the root
of all sins*
As holy scryptur beryth playn wytnesse,—
Inicium omnium peccatorum superby¹ est,—
That often dystroyeth both most and lest.² 516
- ¶ Off all vyses and foly pride ys the Roote; 517 and folly.
Humylyte may not rayn ner yet indure; [leaf 48]
pyte, alak, that ys flower and boot,
ys exylyd wher pride hath socour',— 520
*[the older hand
(2) again]
It banishes
Humility and
Pity.*
Omnis qui se exaltat humiliabitur,—
good lord, gyf vs grace to vnderstond and perseuer,
Thys wurd as thou bydyst to fulfull euer. 523
- ¶ Who-so in pride beryth hym to hye, 524 Whoso is proud,
with mys[c]heff shalbe mekyd, as I mak mensyon,
he shall be
brought low.
and I therfor assent and fully certyfy,
In text as I tell the trw entencyon 527
of perfy³t goodnes and very locucyon:
noli tibi dico in altum sapere sed^H time;
Thys ys my conse^H, bere the not to hye, 530
- ¶ But drede alway synne and folye, 531 Put away Wrath,
wrath, enuy, couytys, and slugyshnes : Envy, Covetous-
ness, Sloth,
Exeunt owt of thy sy^Ht, glotony and lechery,
Gluttony,
vanytye and vayneglory, and fals Idylnes : Lechery.
Thes be the branchys of a^H wyckydnes : 534
who that in hym thes vyses do Roote,
He lackyth all grace, and bale ys the boote.
537
- ¶ Iern^H at my-self^H, for I am meke in hart : 538 Learn of Christ;
owr lorde to hys seruantes thus he sayth : he is meek of
ffor meknes I sufferyd a spere at my hart ; heart;

[¹ subia (*sic*).][² man & best.]

- (*Saul's Sermon continued.*) meknes all vyces anullyth *and delayeth*; 541
 rest to soulys yt shall fynd in fayth:
 Discite a me, quia mitis sum, *et corde humilis*,
 Et invenietis requiem animabus vestris. 544
- and ye shall find rest for your souls. ¶ So owur sauyour shewyth vs exempls of meknes, 545
 Thorow grace of hys goodnesmekly ys groundys;
 Trwly yt wyll vs saue fro the synnes sekenes,
 ffor¹ pryde *and* hys progeny mekenes confoundys: 548
 [leaf 48, back] Quanto maior es, tanto humilia te in omnibus:
 Be lowly. The gretter thou art, the lower loke thu be;
 Bere the neuer the hyer for thi degré. 551
- Keep from Sensuality. ¶ ffro sensualyte of fleshe thy-self loke thou lede, 552
 vnlefully therin vse not thy lyfe:
 whoso therin delyteth, to deth he must nede;
 It consumyth natur', the body sleyth with-owt knyf. 555
 also yt styntyth nott but manslawter *and* stryf,—
 No unclean man shall inherit heaven. Omnis fornicator aut immundus non habet hereditatem Christi,—
 non shall in heuyn posses / that be so vnthryfty. 558
- Flee Fornication. Speak not of it. ¶ ffle fornycacon, nor be no letchour', 559
 but spare your speche, *and* spek nott theron:
 Ex abundancia cordis, os loquitur;
 who moyth yt oft, chastyte louyth non; 562
 of the hartes abundans the tunge makyth locucion:
 what manys mynde ys laboryd, therof yt spekyth,
 That ys of suernes, as holy scryptur tretyth. 565
- Keep your body pure, and your sight steady. ¶ wherfor I reherse thys with myn owyn mowthe,—
 Caste viuentes, templum Dei suut,—
 kepe clene your body from synne vncuth;
 stabylly your syghtes, *and* look ye not stunt, 569
 ffor of a sertaynte I know at a brunt,—
 Oculus est nuncius peccati,—
 The eye is Folly's messenger. That the Iey ys euer the messenger of foly. 572

¹ MS. ffor.

seruus sacerdotum.

whate, ys not thys saule *that toke hys vyage*
In-to Ierusalem¹, the dyscyplys to oppresse?
 bounde he wold bryng^t them, yf ony dyd rage
 vpon cryst: *this was hys processe:*
To the princes of prestys, he sayde dowtles,
*Thorow all damask *and also Ierusalem,**
*subdwe all templys *that he founde of them.**

573 The Priest's
servant asks
if this isn't Saul
who was going
to bind the
Christians.

576

579

Sa[u]lus.

[leaf 49]

yes, *sertaynly, saule ys my proper name,*
That had in powr the full dominion,—
To hyde yt fro you, yt were gret shame,
And mortall synne, as in my opynyon,—
*vnder cesar *and pristes of the relygyon,**
*And templys of Iues *that be very hedyous,**
*A-gayns almyghty cryst *that Kyng^t so precyous.**

580 Saul says 'Yes,

583

586

seruus sacerdotum.

To Anna *and caypha* · ye must make your recurse; 587
Com² on your way, and make no delacion.

Saulus.

I wyll yow succede, for better or wors,
 To the prynces of pristes with all delectacion.

590 and I'll go with
you to the
Priests.'

[*Scene 4.]*
seruus sacerdotum.

Act III. sc. iv.
The Temple in
Damascus.

Holy pristes of hye potestacion,
Here ys saule; lok on hym wysely;
he ys a-nother man than he was verely.

593

Saulus.

I am *the seruant of Ihesu Almyghty,*
*Creator and maker of see *and sonnd,**
whiche ys kyng^t concyptotent of heuynⁿ glory,
*Chef comfort *and solace:* both to fre *and bonde,**

594 Saul declares
himself the
servant of Jesus.

597

¹ ?for Damascus[² MS. Con.]

A-gayns whos power nothyngⁱ may stonde ;
 Emperowr he ys both of heuyn *and* heff,
 whoys goodnes *and* grace al thyngⁱ doth exceſſ. 600

[recedit paulisper.
 Caypha.]

Caypha thinks
 the change in
 Saul has been
 wrought by
 conjuring.

Vn-to my hart thys ys gret admyracion, 601
 That saule ys thus mervelously changydⁱ ;
 I trow he ys bewytchyd by sum coniuracion,
 or els the devyff on hym ys auengydⁱ. 604
 Alas, to my hart yt ys dessendydⁱ,
 that he ys thus takyn fro our relygyon :
 How say ye, Anna, to thys conuercyon ? 607

[leaf 49, back]

Anna.

Anna says they
 must put Saul
 to death,

ffulⁱ mervelously, as in my concepcion, 608
 Thys wnderfull Case how yt be-feff ;
 To se thys chaunce so sodenly don,
 vn-to my hart yt doth grete yff ; 611
 but for hys falsnes ' we shall hym spyff ;
 by myn assent, to dethe we wyll hym bryngⁱ,
 lest *that* more myschef ' of hym may spryngⁱ. 614

Caypha.

Ye say very trew, we myȝt yt all rewe ; 615
 But shortly in thys we must haue aduysement,
 ffor thus a-gayns vs he may nott contynew ;
 perauentur than of Cesar we may be shent. 618

Anna.

or burn him.

nay, I had leuer in fyfer he were brent,
 Than of cesar we shuldⁱ haue dysp[il]lesure
 ffor sych a rebell ' and subtile fals treator'. 621

Caypha.

The gates must
 be guarded lest
 Saul escape.

we wyff command the gates to be kept aboute,
 & the walles surly on euery stede,
 that he may not eskape no-where owȝte ;
 for dye he shall, I ensuer yow indede. 622
 625

Anna.

Thys traytour rebellious, evyll mut he spedē,
 That doth *this vnhappyne A-gayns al!*
 now euery costodyer kepe well hys waſt.

628

seruus sacerdotum.

The gatys be shytt, he can-note ſkape;
 Euery place ys kepte well *and* ſure,
 That in no wyſe he may, tyll he be take,
 gett owt of *the cyte* by ony coniecture.
 vpon *that caytyf and* fals traytour,
 loke ye be auengyd with deth mortaſt,
 & Iudge hym as ye lyſt to what end he ſhall.

629 So the gates are
shut, and the
priests exhorted
to kill Saul.

632

635

[Scene 5.]

*Act III sc. v.**Damascus.*

[leaf 50]

Angelus.

Holy ſaule, I gyf yow monyconyon:
 The princes of Iues entende ſertayn
 To put yow to deth *but* by goddes provysyon
 He wyll ye ſhall lyue lenger, and optayn;
 And after thy deth *thou* ſhall rayng!
 Above in heuyn, with owr lordes grace:
 Conuay yowr-self ſhortly in-to a-nother place.

636

An Angel warns
Saul of his
threatened
death,

639

642 and bids him go
to another place.

Saulus.

That lordes pleasur euer mut be down,
 both in heuyn *and* in hell, as hys wyll ys.
 In a beryng' basket or a lepe, a-non
 I ſhall me co[n]uay with help of the dyscyplys:
 for euery gate ys ſhett *and* kept with mu'tytud of pepulſt;
 but I truſt in owr lord, that ys my ſocour,
 to reſyſt ther malyce *and* cruell furour.

643

Saul says he'll
escape over the
wall in a basket.

646

Conclusyo.

[Epilogue.]

Epilogue.

Poeta.

Thus leve we ſaule *with-in* the cyte,
 The gates kep by commandment of caypha *and* Anna;

650 Here we leave
Saul.

[THE NAMES OF THE PLAYERS.]

PART I.

[Imperator, the Emperor, Tiberius Caesar, p. 55 ¹ , 59.	The Kyng of the Flesch, p. 66, 67.
Serybyl, or Serybb, p. 55.	The Dylfe, Satan, or the Prynse of Dybles, p. 66, 68, 76.
Provost, p. 59.	The Seven Dedly Synnes, p. 75.
The pepul, p. 56, 87, 90.	Pryde and Covetyse, p. 66.
Syrus, or Cyrus, father of Mary Maudeleyn ² , Martha, and Lazarus, p. 56, 64.	Slowth and Gloteny, p. 67.
Lazarus, p. 58, 64, 84; dies, p. 86; rises from the grave, 89.	Lechery, or <i>Luxuria</i> , p. 67, 71, 73.
Mary Maudeleyn, p. 58, 65, 71, 74 (she sins), 76, 78 (she repents), 79 (she washes Christ's feet); 83, 85, 88.	Wrath and Envy, p. 68.
Martha, p. 58, 65, 83, 86, 88.	A bad Angyl, p. 71, 75, 88.
Nuncyus (the Messenger), p. 59, 62, 63.	A good Angyll, p. 77, 81.
Herowdes, p. 59.	A Masenger, Sensualyte, p. 80.
Phelysofyr (Herd's), p. 60.	A Taverner, p. 72.
Secundus Phylosofyr, p. 61.	A Galawnt, Coryossyte [= Dandy], p. 73, 74.
Primus Miles, p. 61, 86.	Diablus, p. 76.
Secundus Miles, p. 61, 86.	Symond leprus, p. 77, 78.
Pylatt, p. 63.	Iesus, p. 78, 85, 87, 88.
Primus Seriunt, p. 63.	Secundus Diabolus, Belfagour, p. 82.
Secundus Seriawnt, p. 63.	Tercius Diabolus, Belzabub, p. 82.
The Kyng of the Wорld, or <i>Mundus</i> , p. 66, 76.	Spiritus Malignus, p. 82.
	Desyplys, and Dissipulus, (of Jesus,) p. 78, 87.
	Weepers, 86.
	A Iew, p. 88.

PART II.

The Kyng of Marcylle, p. 90, 98, 101, 110, 112, 116, 117, 120, 121, 123, 126, 128.	[? Tertius] Angelus, p. 106, 133.
His Knights, p. 91, 116; his Attendants, p. 112.	St. Peter, p. 94, 123.
Regina (Queen of Marcylle), p. 91, 98, 116, 117, 120, 121, 126, 128.	St. Ihon, p. 94.
Her Child, p. 121, 126.	An hethen Prest, or <i>Presbyter</i> , p. 99, 113.
A Dylle (Devil), p. 91.	The hethen Prest's Boy, or <i>Clericus</i> , p. 99, 113.
Mary Maudlyn, p. 92, 94, 95, 105, 107, 108, 109, 113, 115, 117, 127, 130, 131, 132, 134.	Pylatt, p. 102.
Her Dysypyll, p. 105.	His Nuncyus, or Messenger, p. 103, 104.
Mary Jacobe (the mother of James the Apostle) ³ , p. 92, 97.	His two Serjantts or Servants, p. 103.
Mary Salome ³ , p. 93, 97.	Herodes, p. 103.
Iesus, p. 95, 97, 106, 114, 130, 133.	The Emperower of Rome, p. 104.
Primus Angelus, p. 93, 115, 131, 133, 135.	His Provost, p. 104.
Secundus Angelus, p. 94, 115, 131, 133, 134, 135.	Shepman, or <i>Nauta</i> , p. 107, 119, 125, 126.
	Grobbe, the Shipman's Boy, p. 107, 119, 125.
	An holy Prest, p. 132, 134.]

¹ The page-numbers are meant to mark the Scenes where the Actors come in, not every time they speak.

² There is no ground in the Bible for making Mary Magdalene one with Mary the sister of Martha and Lazarus.

³ Mary the mother of Jame. &c., and Mary Salome, are the same person, according to Biblical critic.

[MARY MAGDALENE.]

[In the second, and rather later hand.]

[PART I. Scene 1.]

Part I. Scene 1.
Rome.

[leaf 95]

M. B. [for Miles Blomefylde.]

Inperator.

The Emperor.

I command sylns in þe peyn of forfetur,
 to all myn avdyeans present general.
 of my most hyest and mytyest voluntee,
 I woll it be knowyn to al þe word vnyversal,
 That of heven and hell chyff rewlar am I,
 to wos Magnyfycens non stondyt egall,
 for I am soveren of al soverens subjugal
 Onl-to myn empere, beyng in-comparable,
 tyberyus sesar, wos power is potencyall.
 I am þe blod ryall most of soverente ;
 of all emperowers and kynges my byrth is best,
 & all regeours obey my myty voluntee ;
 lyfe and lem and goodes, all be at my request :
 so of all soverens, my magnyfycens most mytyest
 May nat be a-gayn-sayd of frend nor of foo ;
 But all abydyn lvgment and rewle of my lyst.
 all grace vp-on erth from my goodnes commy fro,
 and þat bryng-is all pepell in blysse so ;
 for þe most worthyest, woll I rest in my sete.

5 I am Chief Ruler
of heaven and
hell.9 I am the incom-
parable Tiberius
10 Caesar.All lands obey
me.13 16 All rule by my
pleasure.

18

serybyl.

¶ syr, from your person growyt moch grace.

20

Inperator.

now for þin answer, belyall, blysse þi face !
 mykyl presporyte I gyn to porchase ;
 I am wonddy in welth from all woo.
 Herke þou, provost, I gyft þe in commandment,
 all your pepull preserve in pesabyl possession.
 yff ony þer be to my goddes [dis]obedyent,

23 I am wrapt in
wealth against
[leaf 95, back]
woe.Provost, find out
the Christians
who disobey my

Gods, and I'll
kill em.
dyssever tho harlottes, and make to me declaracyon), 27
& I xall make all swych to dye,
Thos precharsse of^t crystys incarnacyon).

¶ Provost.

¶ Lord of^t all lorddes, I xall gyff^t yow In-formacyon).

Inperator.

¶ Lo, how all þe word obeyit my domynacyon); 31
that person^t is nat born) þat dare me dysse-obey. 32

If any one
disobeys my
laws,
Syrybbe, I warne yow se þat my lawys
In all your partyys have dew obeysavns;
In-quere and aske, eche day þat davnnes,
yf^t in my pepul be fo(nd on)y weryoūs, 36
contrary to me in ony chansse,
or with my goldyn^t goddes grocth on^t grone,
I woll marre swych harlottes with mordor and myschanse;
yff^t ony swyche remayn), put^t hem^t in repreffe, 40
& I xall yow releff^t.
or grumbles
against my Gods,
I'll murder him,

¶ Serybb.

¶ yf^t xall be don), lord, with-owtyn ony lett or with-owt
doth.

Inperator.

¶ lord and lad, to my law doth lowte;
is it nat so? sey yow all with on^t showte. 44

[Here answerryt^t all þe pepul at ons, 3a, my lord, 3a.

¶ Inperator.

so, þe froward folkes, now am^t [I] plesyd^t;
Set on wine and
spices, and let's
[leaf 98]
make good
cheer.
sett wyn^t and spycys to my consell full cler.
Now have I told^t yow my hart, I am^t wyll plesyd^t;
Now lett vs sett don^t alle, and make good chyr. 48

*Part I. Scene 2.
The Castle of
Maudley,
Bethany(?)*

[PART I. Scene 2.]

[¶ Her entyr syrus, þe fader of mary mawdleyn)

syrus.

¶ Emperor, and ky[n]gges, and conquerors kene,
Erlys, and borons, and knytes þat byn bold,

- Berdes in my bower, so semely to señe,
I commav[n]d yow at onys my hestes to hold.
be-hold[^t] my person, glysterryng in gold,
semely be-syn[^t] of all other men:
Cyrus is my name, be cleffys so cold,
I command yow all, obeyent to beyn[^t];
wo-so woll nat, in bale I hem[^t] bryng,
And knett swyche cayftyys¹ in knottes of care.
thys castell of mawdley[n] is at my wylddyng,
with all þe contre, bothe lesse and more,²
& Lord of Ierusalem, who agens me don dare.
Alle beteny at my beddyng[^t] be;
I am sett in solas from al synging sore,²
and so xall all my posteryte,
thus for to leuen[^t] in rest and ryalte.
I have her a sone þat is to me ful trew,
no comlyar creatur of goddes creacyon,
to amyabyll dovtors full brygth of ble,
ful gloryos to my syth an ful of delectacyon.
Lazarus my son, in my resspeccyon.
Here is mary, ful fayr and ful of femynyte,
and martha, ful [of] bevte and of delycyte,
ful of womanly merrorys and of benygnyte,
þey haue fulfyllyd my hart with consolacyon.
Here is a coleccyon of circumstante,
to my cognysshon never swych a-nothyrr,
as be demonstracyon knett incontynens,
save³ a-lonly my lady, þat was þer mother.
Now Lazarus, my sonne, whech art þer brothyr,
The lordship of Ierusalem I gyff þe after my⁴ dysses,
and mary, thys castell, a-lonly, an non oþyrr,
& martha xall haue beteny, I sey exprese:
thes gyftes I gravnt yow with-owtyn les,
whyll þat I am in good mynd.
- 52 I am Cyrus,
 glittering in
 gold.
- 56 Let all obey me.
- 57
- 60 This Castle of
 Maudleyn,
- Jerusalem,
and Bethany are
mine.
- 65
- 66 I have a most
comely son,
- 70 [leaf 98, back]
Lazarus,
and 2 daughters,
Mary and
Martha.
- 74
- 75
- 79 After my death,
I give Lazarus,
the Lordship
of Jerusalem;
Mary, the Castle
of Maudleyn;
Martha,
Bethany.
- 83
- 84

[¹ Peatyfys.] ² The rymes require 'mare, sare'.
[³ MS. Of crost thro, and save added.] [⁴ MS. mo.]

lazarus.

Lazarus thanks his father Cyrus for his gifts,	¶ Most reuerent father! I thank yow hartely of̄ yower grett kyndnes shuyd on-to me! ye haue gravntyd swych a lyfelod̄, worthy Me to restreynd from all nessesyte.	85
and prays God for grace to live well.	now, good lord̄, & hys wyll it̄ be gravnt me grace to lyue to thy plesowans, & a-ȝens hem so to rewle me, Thatt we may have Ioye with-owtyn weryauns.	88

[leaf 97]

Mary mavdleyne.

Mary Magdalene praises God,	Thatt god of̄ pes and pryncypall covnsell, More swetter is þi name þan hony be kynd!	93
and thanks her father Cyrus for his gifts.	we thank yow, fathyr, for your gyftes ryall, owt of̄ peynes of̄ povertē vs to on-bynd̄; thys is a preseruatyff from streytnes, we fynd̄, from wordly labors to my covmfortyng; for thys lyfflod is abyll for þe dowtter of̄ a kyng, thys place of̄ plesavns, þe soth to seye.	96

martha.

Martha also praises and thanks her father,	O ye good fathyr of̄ grete degree, thus to departe with your ryches, conserderyng ower lowlynnes and humylyte, vs to save from wordly dessetres: þe shew vs poyntes of̄ grete Ientylnes, so mekly to meyntyn vs to your grace.	101
and prays that he may see God's face in heaven.	hey in heuen a-wansyd mot yow be In blysse, to se þat lordes face, whan ye xal hens passe!	105

cyrus.

Cyrus orders wine and spices.	¶ Now I reioyse with all my myghtes; to enhanse my chyldrynd, it was my delyte: now wyn and spycys, þe Ientyll knyttes, on-to þes ladys of ientylnes.	110
	[Here xal þey be servyd with wyn and spycys.	113

[PART I. Scene 3.]

Part I. Scene 3.
Rome.

Inperator.

¶ syr provost, and skrybe, Iugges of^t my rem,
my messenger I woll send in-to ferre cuntre,
On^d-to my sete of^t Ierusalem,

On^d-to Herowdes, þat regent þer ondyr me,
and on^d-to pylat, Iugges of^t þe covnire :
myⁿ entent I woll hemⁿ teche.

take hed, þou provost, my precept wretynⁿ be, 120

& sey I cummavnd hemⁿ, as þey woll be owȝt wrech,

yf^t þer be ony in þe cuntry, ageynⁿ my law doth prech,
or ageynⁿ my goddes ony trobilly telles, 123

that^t thus agens my lawys rebelles,

as he is regent, and in þat reme dwelles,

& holdyth hys crownⁿ of^t me be ryth, 126

yff þer be ony harlettes þat a-gens me make replycacyon,

Or ony moteryng^t azens me make with malynacyon.

114 Tiberius Cæsar
resolves to send
orders to Herod

[leaf 97, back]

117

120

123

to search out
rebels against
him, the
Emperor,
or his Gods,

[end of speech left out.] [and kill em.]

provost.

¶ syr, of^t all thyss they xall have in-formacyon,

so to vp-hold^d ȝower renounⁿ and ryte. 130

[Inperator.]

now, messenger, with-owtynⁿ tarryng^t,

Have here gold^d on^d-to þi fe ; 132 He bids his
so bere thes lettyrs to Herowdes the kyng^t,

& byd hemⁿ make In-quyrans in euery cuntry,

as he is Iugge in þat cuntry beyng^t.

Messenger start.

nvncyus.

¶ soueren^t, your arend^d it^t xall be donⁿ ful redy

136

In alle þe hast^t þat I may ;

The Messenger
says he'll haste.

for to fullfyll your byddyng^t

I woll nat spare nother be nyth nor be day. 139

[¶ Here goth þe masenger to-ward herowdes.

*Part I. Scene 4.
Jerusalem.*
[leaf 98]

[PART I. Scene 4.]

Herowdes.

In þe wyld wanyngh word, pes all at onys ! 140

no noyse, I warne yow, for greveyng of me !

yff yow do, I xal hovrle of yower hedes, be mahondes
bones,

as I am) trew kyng to mahond so fre. 143

help, help, þat I had a swerd !

fall dom, ye faytours, flatt to þe grovnd ! 145

Off hats ! Stand barehead,
you beggars !

Heve of your hodes and hattes, I cummavnd yow alle :

stond bare hed, ye beggars ! wo made yow so bold ?

I xal make yow know your kyng ryall :
thus woll I be obeyyd thorow al the wor[1]d ; 149

& who-so wol nat, he xal be had in hold ;

& so to be cast in carys cold, 151

that werkyn ony wondyr a-3ens my magnyfycens. 152

Look at my
rubies and green
pearl !

be-hold these ryche rubyyss, red as ony fyr,

with þe goodly grene perle ful sett a-bowgth :

what kyng is worthy or egall to my power ?

or in thys word, who is more had in dowt 156

than is þe hey name of herowdes, kyng of Ierusalem,

Lord of alapye, assye, and tyr,

of abyron, berȝaby, and bedlem ? 159

all thes byn ondyr my governous. 160

Lo, all þes I hold with-owtyn reprobacyon ;

None but the
Emperor
Tiberius.

No man is to me egall, save a-lonly þe emperower

tyberyus, as I have In provostycacyon. 163

[leaf 98, back]
Speak, Philosophers !

How sey þe phyllyssoverys be my ryche reyne ? 164

Am nat I þe grettest governower ?

Lett me ondyr-stond whatt can ye seyn. 166

phelysofyr.

¶ Soueren, and it piece yow I woll expresse : 167

ye be þe rewlar of þis regyon,

& most worthy sovereyn of nobylnes

That euer in Iude barre domynacyon : 170

Bott, syr, skreptour gevyyt informacyon),
& doth rehersse it werely,
that chyld xal remayn) of grete renoun),
& all þe word of hem shold magnify,—
et ambulabunt gentes in lumine, et reges
In splendore¹ ortus tui.

171 'The Scripture
tells of a Child
of great renown,

174 in the glory of
whose rising,
kings shall
walk.

176

Herowdes.

¶ and whatt seyst thou ?

secundus phy[losofyr.]

¶ the same weryfytt my bok, as how
as þe skryptour doth me tell
of a myty duke xal rese *and* reyn),
whych xall reyn) and rewle all Israell.
no kyng¹ a-ȝens hys worthynes xall opteyn),
the whech in profesy hath grett eloquence,—
non avferetur septrum Iuda, et dux de
femore eius, donec veniet Imitendus est.

178

This Child, a
mighty Duke,
shall rule
all Israel,
and excel all
kings.'

182

184

Herowdes.

[leaf 99]

A, owȝt, owȝt, now am [I] grevyd all with þe worst ! 186
þe dastardus ! ye dogges ! þe dylfe mote yow draw ! 'The Devil tear
with fleyyng flappes I byd yow to a fest. you, dogs !'
says Herod ;
A swerd, a swerd ! þes lordeynnes wer slaw ! 189
ye langbaynnes, loselles, for-sake þe þat word !
þat caytyff xall be cawth, *and* suer I xall hem flaw ; 'I'll catch that
Cartiff,
for hym, many mo xal be marry with mordor. 192 and slay him.'

I^{me} miles.²

¶ My sovereyn lord, dysse-may yow ryth nowt !
they ar but folys, þer eloquens wantyng,
for in sorow *and* care sone þey xall be cawt ;
a-ȝens vs þey can mak no dysstonddyng ! 196

Herod's knights
tell him not to
mind these
Philosopher-
fools' talk.

ij^{me} miles.

¶ my lord, all swych xall be browte before your avdyens,
and leuyn ondyr your domynacyon),

[¹ MS. spelndore.]

[² MS. milis.]

or elles damnyd to deth with mortal sentense,
yf we hem gett onder ower gubernacyon).

200

Herowdes.

Herod is comforted by his
knights' counsel,

¶ now thyis is to me a gracyows exsortacyon),
& grettly reioysyth to my sprytes in-dede ;
thow þes sottes aȝens me make replycacyon),
I woll suffer non to spryng of þat kenred ;
some woyis in my lond shall sprede,
prevely or pertely in my lond a-bowth :

[leaf 99, back]
and makes sure
he'll be able to
catch Christ.

whyle I haue swych men), I nede nat to drede,
But þat he xal be browt onðer, with-owtyn doth. 208

[¶ Her commyt þe emperowers [masenger] thus
sayyng to herowdes :

Masenger.

Tiberius Cæsar's
Messenger hails
Herod,

¶ Heyll, prynse of bovntyows-nesse ! 209
Heyll, myty lord of magnyfy !
Heyll, most of worcheþ of expresse !
Heyll, reytyus rewlar in þi regensy ! 212
My sofereyn, tyberyuus, chyff of chyfaly,
His soveren sond hath sent to yow here :
He desyrth ȝow, and preyyt on eche party,
to fulfull his commavndment and desyre. 216

and gives him
his Master's
letters.

[¶ Here he xall take þe lettyrs on-to þe kyng.

Herawdes.

Herod promises
to kill all rebels,

¶ Be he sekyr I woll natt spare 217
for [to] complyshe his cummavnndment,
with scharp swerddes to perce þe bare,
In all covntries with-in thys regent,
for his love, to fulfull his in-tentt : 220
non swych¹ xall from ower handys sterft,
for we woll fulfull his ryall Iuggement,
with swerd and spere to perce thorow þe hartt. 224
but, masenger, reseyve thys letter wyth,

and orders the
letter to be
taken to Pilate.

and berytt on-to pylatt-ys syth.

[¹ MS. swych swych.]

Mesenger.

[leaf 100]

My lord, it xall be don ful wygth ;
 In hast I woll me spedē.

228

[PART I. Scene 5.]

Part I. Scene 5.
Jerusalem.**Pylatt.**

¶ now ryally I reyne In robys of rych[e]sse,
 kyd and knowyn both ny and ferre,
 for Iuge of Jerusalem, þe trewth to expresse,
 Ondyr the emperower tyberius cesar.

229 Pilate proclaims
his power as
Judge of Jeru-
salem,

þerfor I rede yow all, be-warre
 ye do no pregedyse a-zen þe law,
 for and ȝe do, I wyll yow natt spare
 tyl he haue Iugment to be hangyd and draw ;
 for I am pylat pr[o]mmyssary and pres[e]dent,
 alle renogat robber Imper-rowpent,
 to put hem to peyn), I spare for no pete.
 my ser-jauntes semle, quat sye ye ?
 of þis rehersyd, I wyll natt spare.
 plesauntly, serrys, avnswer to me,
 for in my herte I xall haue þe lesse care.

232
236 and declares
he'll hang and
draw all who
offend the Laws.

240

243

I^{me} seriunt.

¶ as ye haue seyd, I holdd it for þe best,
 yf ony swych a-mong vs may we know.

244 His servants
promise to back
him.**ij^{me} serjawnt.**

¶ for to gyff hem Iugment I holdd yt best,
 & so xall ye be dred of hye and low.

247

pylat.

¶ A, now I am restoryd to felycye.

248

[Her comyt þe emprome masenger to pylat.

[leaf 100, back]

Masenger.

Heyll, ryall in rem in robis of rychesse !

Heyl, present þou prynsyns pere !

Heyl, Iugge of Jerusalem, þe trewth to expresse !

Tyberius cesar's
letters are de-
livered to him.

Tyberius þe emprower sendyt wrytyng herre,

252

and prayyt yow, as yow be his lover dere,
Of^t þis wrytyng^t to take a-vysement^t
In strenthyng^t of^t his lawys cleyr,
as he hath set yow In þe state of^t Iugment^t. 256
 [Her pylat takyt þe lettyrs with grete reverens.

pylat.

Pilate declares he will uphold Tiberius Cæsar's laws, Now, be martes so mythy, I xal sett many a snare, 257
 His lawys to strenth in al þat I may ;
 I rejoysse of^t his renown^t and of^t his wyfare ;
 and gives the Messenger gold. & for þi tydynnges, I geyff^t þe þis gold^t to-day. 260

masenger.

a largeys, ȝe lord^t, I crye þis day ; 261
 for þis is a zeft of^t grete degré.

pylat.

Masenger, on-to my sovereyn^t þou sey,
On þe most specyall wyse recummand me. 264

[Her a-voydyt þe masengyr, and syrus takyt his deth.

*Part I. Scene 6.
The Castle of
Maudleyn,
Bethany.*

[PART I. Scene 6.]

syrus.

Cyrus is stricken with death, [leaf 101] A ! help ! help ! I stond in drede, 265
 syknes is sett onder my syde !
 A ! help ! deth wyll a-quyte me my mede !
 A ! gret gode ! þou be my gyde ; 268
 How I am^t trobillyd both bak and syde,
 and asks to be help to his deathbed. now wythly help me to my bede.
 A ! this rendyt my rybbys ! I xall never goo nor ryde !
 the dent of^t deth is hevyar þan led. 272
 A ! lord, Lord ! what xal I doo þis tyde ?
 He prays to God for mercy, A ! gracyows god ! have ruth on me,
 In thyss word no lengar to a-byde.
 and blesses his children. I blys yow, my chyldryn^t, god mot with vs be ! 276

[Her a-voydyt syrus sodenly, and than [comy whole]
 sayyng, lazarus.

[Lazarus.]

Alas, I am sett in grete hevynesse !
 þer is no tong my sorow may tell,
 so sore I am browth in dystresse ;
 in feynntes I falter, for [þ]is fray fell ;
 thys dewresse wyl lett me no longar dwelle,
 But god of grace sone me redresse.
 A ! how my peynes don me repelle !
 Lord, with-stond þis duresse !

277

280 Lazarus grieves
greatly for his
father Cyrus's
death.

mary magleyn.

the in-wytissimus¹ god þat euer xal reyne,
 be his help, an sowlys sokor !
 to whom it is most nedfull to cum-playn,
 he to bry[n]g vs owȝt of ower dolor,
 he is most mytyest governour,
 from soroyng, vs to restryne.

285 [L. infinitissi-
mus]288 Mary Magdalene
prays God to
bring them out
of their sorrow.

290

martha.

A ! how I am seit in sorowys sad,
 That long my lyf y may nat in-devre !
 thes grawous peynes make me ner mad !
 vndyr clover is now my fathyris cure,
 þat sumtyme was here ful mery and glad.
 Ower lordes mercy be his mesure,
 & defeynd hym from peynes sad !

291 [leaf 101, back]
Martha thinks
her troubles 'll
soon end her
life;

294

297

lazarus.

now, systyrs, ower fatherys wyll we woll² exprese : 298 [fulfylle crost
out.]
 thys castell is owerys, with all þe fee.

martha.

as hed and governower, as reson is,
 and on þis wyse abdyn with yow, wyl wee ;
 we wyll natt deseavir, whatt so be-falle.

301 but she and
Mary 'll live
with Lazarus,
and obey him.

maria.

Now, brothyr and systyrs, wel-cum ȝe be.
 & ther-of specyally I pray ȝow all.

304

*Part I. Scene 7.
? Where.*

[*PART I. Scene 7.*]

[*Her xal entyr þe kyng of þe word, [þen] þe kyng of] þe flesch, and [þen] þe dylfe, with þe seuen dedly synnes, a bad angyll an an good angyl, þus seyyng þe word.*

[The King of the World.]

The World says
he is the first
potentate next
to Heaven,

I am þe word, worthyest þat euyr god wrowth, 305
& also I am þe prymatt portatur'

next heueyn, yf þe trewth be sowth,—
& that I Iugge me to skryptur ;—

& I am) he þat lengest xal Induer,
and also most of domynacyon;

yf I be hys foo, woo is abyll to recure,
for þe wehle of fortune with me hath sett his sentur'.

[leaf 102]
and guides the
Wheel of
Fortune.
In him rests
the order of the
Seven Metals
knit each to a
Star:—

¶ in me restyt þe ordor of þe metelles seuyn, 313
þe whych to þe seuen planyttes ar knett ful sure ;

gold perteynyng to þe sonne, as astronomer' nevyn ;
sylvyr, to þe mone whyte and pure ;

Iryn, on-to þe maris þat long may endure ;
þe fegetyff mercury, on-to mercuryus ;

copyr, on-to venus red In his merrour ; 319
the frangabyll tynl, to Iubyter, yf þe can dyscus ; 320

On þis planyt saturne, ful of rancur,
þis soft metell led, nat of so gret puernes :
Lo, alle þis rych tresor with þe word doth indure

as Copper to
Venus, Tin to
Jupiter, Lead to
Saturn ;—

the vij prynsyys of hell of gret bowntosnesse. 323
now, who may presume to com to my honour ?

wherewith the
Seven Princes of
Hell are
enriched.

pryde.

Pride and 326
þe worthy word, þe be gronddar of gladnesse,
to þem þat dwellyng ondyr yower domynacyon. 327

covetyse.

Covetousness
praise him.

& who-so wol nat, he is sone set a-syde,
wher-as I couetyse take mynstracyon).

mundus.

of þat I pray yow make no declareracyon ; 330
make swych to know my soverreynte,

& than þey xal be fayn to make supplycacyon)

yf þat þey stond In ony nesessyte.

333

[Her xal entyr þe kynge of flesch with slowth, [leaf 102 back]
gloteny, lechery.

flesch.

I, kyngⁱ of^t flesch, florychyd in my flowers,
Of^t deyntys delycyows I have grett domynacyon),
so ryal a kyngⁱ was neuyr borne In bowrys,
nor hath more delyth ne more delectacyon),
for I haue comfortat ywys to my comfortacyon),
dya, galonga, ambra, *and* also margaretton),
alle þis is at my lyst a-ȝens alle vexacyon);
alle wykkyt thynges I woll sett a-syde,
clary, pepur longi, with granorum paradysy,
ȝenȝybyr *and* synamomⁱ at euery tyde;
lo, alle swych deyntyys delycyus vse I;
with swyche deyntyys I have my blysse.
who woll covett more game *and* gle,
my fayerⁱ spowse lechery to halse *and* kysse,
Here ys my knyth gloteny, as good resonⁱ is,
with þis plesavntⁱ lady to restⁱ be my syde;
Here is slowth, anothyr goodly of^t to expresse:
A more plesavntⁱ compeny doth no-wher a-byde.

334 The King of the
Flesh has
delights in his
flowers,

337

galingale (9),

340

341

Gains of Para-
dice and Cina-
mon,

344

347 and in his
spouse Lechery,
his knight
Gluttony, and

his friend Sloth.

351

luxuria.

O ye prynse, how I am ful of^t ardentⁱ lowe,
with sparkylles ful of^t amerowsnesse;
with yow to restⁱ, faynⁱ woldⁱ I a-prowe,
to shew plesavns to your Ientylnesse.

352

355

þe flesch.

O þe bewtews byrd, I mustⁱ yow kysse,
I am ful of^t lostⁱ to halse yow þis tyde.

He kisses
Lechery, and
desires her.

357

[Here xal entyr þe prynse of dylles In a stage,
and Helle ondyr-neth þat stage, þus seyyng þe
dylfe.

[leaf 108]

[Satan, The Prince of the Devils.]

- Prince Satan is a Now I, prynse pyrkēd prykkyd in pryde, 358
 satan) ower sovereyn), set with euer circumstanse,
 for I am a-tyred in my tower to tempt yow þis tyde;
- King, with as a kyng ryall I sette at my plesavns, 361
 Wrath and Envy in his retinue. with wroth [and] Invy at my ryall retynawnys;
 the boldest in bower I bryngē to a-baye;
 Mannis sowle to be-segyn) and bryngē to obeysavns,
- He strives to ȝa [with] tyde and tyme I do þat I may, 365
 ruin men, for at hem) I haue dysspyte þat he sold haue þe Ioye
 body and soul, That lycyfer, with many a legyown), lost for þer pryde;
 because they gaind what þe snares þat I xal set, wher never set at troye,
 gaind what Lucifer lost. so I thynk to besegyn) hem) be every waye wyde; 369
 I xal getyn) hem) from) grace, wher-so-euer he abyde,
 That body and sowle xal com to my hold,
- Hym) for to take. 372
- He calls his Now my knyhtes so stowth, 373
 Knights to council, with me ye xall ron) In rowte,
 My conseil to take for a skowte,
 whytly þat we wel' went for my sake. 376

wrath.

how to make Mary Magdalene with wrath or wyhyllies we xal hyrre wynne. 377

sin, or with sum sotyllte sett hur in synne.

dylfe.

com of þan, let vs be-gynne
 to werkyn hur³ sum wreke. 380

[leaf 103, back] [Her xal þe deywyl go to þe word with his compeny.

satan.

Heyle word, worthyest of a-bowndans! 381
 In hast⁴ we must a conseyll take;
 and serve the ye must aply yow with all your afyavns,
 Devils. A woman of whorshep ower servant to make. 384

mundus.

satan, with my consell I wyll þe a-wansse,
I pray þe cum vp on-to my tent!
were þe kyng of flesch her with his a-semblaunvs!

The King of the
World asks
Satan to his
tent,

Masenger, a-non þat þu werre went
thys tyde!

388
389

sey þe kyng of flesch with grete renown,
with his consell þat to hym be bown,
In alle þe hast þat euer they mown,
com as fast as he may ryde.

and sends for
the King of the
Flesh.

393

masenger. [Sensuality.]

My lord, I am your servant sensvalyte,
your masege to dom, I am of glad chyr;
Ryth sone In presens ȝe xal hym se,
your wyl for to fulfylle her.

394 World's
Messenger,
Sensuality,

397

[Her he goth to þe flesch, thus seyynge.

Heyl, lord in lond, led with lykyng!
Heyl, flesch in lust, fayrest to be-hold!
Heyl, lord and ledar of empror and kyng!
þe worthy word, be wey and wold,
Hath sent for yow and your consell.
satan is sembled with his howshold;
your covnseyl to haue, most fo[r] a-weyle.

398
tells the Flesh

401
he is wanted at
Satan's Council

404

flesch.

[leaf 104]

Hens! In hast, þat we þer wh[e]re!
lett vs make no lengar delay!

405 Flesh hastes
away

senswalite.

gret myrth to þer hertes shold yow arere,
be my trouth, I dare safly saye.

408

[Her comyt þe kyng of flesch to þe word, þus to World,
seyynge.

[flesch.]

Heyl be yow, soverens lefe and dere!
why so hastily do ȝe for me send?

and greets the
Kings.

mundus.

A ! we ar' ryth glad we haue yow here.

Ower covnsell to-gethyr to comprehend^l. 412

Calld on by
World,
Now, satan, sey your devyse. 413

satan.

Satan openis the
debate on Mary
Magdalene.
Serys, now ye be set, I xal yow say : 414

syrus dyyd þis odyr day ;

Now mary his dowctor, þat may,

of þat castel beryt þe pryse. 417

mundus.

sertenly, serys, I yow telle, 418

If she keeps
virtuous, she'll
be able to
destroy Hell.
yf she in vertu styll may dwelle,
she xal byn abyll to dystroye helle,
but yf your covnseyll may oþyrywysse devyse. 421

flesch.

Therefore
Lechery
now, þe lady lechery, yow must don your attendans,
for yow be flower fayrest of femynyte ;

must seduce
her.
yow xal go desyrr servyse, and byn at hur' atendavns,
for þe xal sonest enter þe beral of bewte. 425

lechery.

serys, I abey your covnsell in eche degré ; 426
strytt waye þethyr woll I passe.

satan.

The Evil Spirits
shall tempt her.
spirits malyngny xal com to þe,
Hyr' to tempt' in euery plase. 429

The 6 now here
now alle þe vj þat her' be,
[leaf 104, back] wylsely to werke, hyr favor to wynne,
to entyr hyr person be þe labor of lechery, 432

shall help to
bring her to
Hell.
þat she at þe last may com to helle.

¶ How, how, spirits malyng' ; þou wottyst what I mene !
Cum owȝt, I sey ! heryst nat what I seye ? 435

luxsurya.

Lechery cheers
Mary up, and
alvises her to
amuse herself.
 3a lady, for all þat, be of' good comfort,
 for swych obusyouns may brede myche dysese ;
 swych desepcyouns, potyt peynes to exsport,
 prynt yow in sportes whych best doth yow plese. 459

mary.

So Mary bids
Lazarus and
Martha good-
bye.
 for-sothe ye be welcum to myn) hawdyens,
 ye be my hartes leche ;
 brother lazarus, and it be yower plesauns,
 & ȝe systyr martha also in substawns,
 Thys place I command on)-to your governons,
 and on)-to god I yow be-take¹. 465

lazarus.

 now, systyr, we xal do your intente,
 in thys place to be resydent
 whyle þat ȝe be absent,
 to kepe þis place from) wreche. 469

Part I. Scene 9.
A Tavern in
Jerusalem

[PART I. Scene 9.]

[Here takyt mary hur wey to Ierusalem with
Luxsurya, and þey xal resort to a taverner, þus
seyy[n]g þe taverner.

[Taverner.]

The Taverner
declares he's the
best in Jerusa-
lem.
[leaf 105, back]
 I am) a taverner wytty and wyse,
 that wynys haue to sell gret plente. 470
 of' all þe taverners I bere þe prysē
 that be dwellyngt with-inne þe cete ; 473
 of' wynys I haue grete plente,
 both whyte wynne and red þat [ys] so cleyr': 475
He sells
Malmsey,
Claret,
Guelder
and Guyenne
Vine, and
Vernage.
 Here ys wynne of' mawt and Malmeseyn),
 clary wynne and claret, and other moo,
 wyn of' gyldyr and of' galles, þat made at þe grome,[?]
 wyn of' wyan) and vernage, I seye also ;
 Ther be no better², as ferre as ȝe can goo. 480

¹ The ryme wants 'beteche'. ^[2] MS. bertter.]

luxsu[r]ya.

- lo, lady, þe comfort and þe sokower, 481
 go we ner and take a tast,
 thys xal bryng^t your sprytes to fawor.
 Taverner^r, bryng^t vs of^t þe fynnest þou hast. 484
 Lechery orders
some of the
best wine,

taverner.

- here, lady, is wynⁿ, a re-past^t 485
 to manⁿ, and woman a good restoratyff^t;
 þe xall nat thynk your mony spent in wast^t,
 from stodyys and hevynes it woll yow relyff^t. 488 to cheer them
 up.

mary.

- I-wys þe seye soth, þe grom^t of^t blysse ;
 to me þe be covrtes and kynde. 490

Her xal entyr a galavnt þus seyyng

galavnt. [Curiosity, a Dandy.]

- Hof, hof^t, hof^t, a frÿsch new galavnt, 491 A smart Gallant
 ware of thryst, ley þat a-doune ! comes, and
 what^t! wene þe, syrrys, þat I were a marchant^t,
 be-cavse þat I amⁿ new comⁿ to town^t? 494 [n MS rowned]
 with sum praty tasppysster^t wold^t I fayne rounⁿ¹; 495 [leaf 106]
 I haue a shert of^t reynnes with slevys peneawnt,
 a lase of^t sylke for my lady constant^t. wants a pretty
 a! how she is bewtefull and resplendant ! 498 His love is a
 whanⁿ I amⁿ fromⁿ hyr^t presens, lord, how I syhe ! 499 beauty.
 I wol a-wye sovereyns; and soiettes I dys-deyne.
 In wynter a stomachyr, In somer non att al ;
 My dobelet and my hossys euer to-gether a-byde ; 502 He wears no
 I woll, or euenⁿ, be shavynⁿ, for to seme ȝyng^t ; 503 stomachacher in
 with her^r a-ȝen^r þe her, I love mych pleyyng^t ; and likes his hair
 that makyt me Ileitant^t and lusty in lykyng^t ; against a girl's.
 thus I lefe in þis word^t; I do it for no pryde. 506

luxurya.

- lady, þis man is for ȝow, as I se can ; 507
 to sett yow I sporttes and talkyng^t þis tyde.

mary.

Mary bids the
Taverner call
the Gallant in. cal hym In, taverne^r, as þe my loue wyll han,
& we xall make ful mery yf he wolle a-byde 510

taverne^r.

How, how, my mastyr^r coryosseyte? 511

coryoste.

what is your wyll, syr? what wyl þe with me?

taverne^r.

Her^r ar Ientyll women dysyor^r your presens to se,
& for to dryng^r with yow thys tyde. 514

coryoste.

He comes, and
makes love to
Mary Magda-
lene, A dere dewchesse, my daysyys Lee! 515
splendavnt of^r colour, most of^r femynyte,
your sofreynⁿ coloures set with synseryte!
[leaf 106, back] consider^r my loue in-to yower alye,
or elles I am smet with peynnes of^r perplexite! 519

mari.

Why, sir, wene þat I were a kelle? 520

corioste.

calls her his
Princess and
Sweetheart, nay, prensses parde, þe be my hertes hele,
so wold^r to god þe wold^r my loue fele.

mari.

qwat cavse þat þe love me so sodenly? 523

corioste.

and says he
can't help
loving her. o nedys I myst^r, mynⁿ ownⁿ lady,
your personⁿ, ittis so womanly,
I can nat refreynⁿ, me swete lelly. 526

mari.

sir, curtesy doth it yow lere. 527

corioste.

Now, gracyus gost^t, with-owtyn pere
 Mych nortur is þat ȝe conne;
 But wol yow dawns, my own dere?

529 He asks Mary to
 dance with him.
 530

mary.

sir, I asent In good maner;
 go ȝe be-fore; I sue yow ner^r;
 for a-man at alle tymys beryt reverens.

She agrees,
 533

corioste.

Now, be my trouth, ȝe be with other ten;
 felle a pese, taverner^r, let vs sen),
 soppes in wyne, how love ȝe?

534
 and will take
 sops-in-wyne
 536 with him.

mari.

As ȝe don, so doth me;
 I am ryth glad þat met be we;
 my loue, In yow gynnyt to close.

She begins to
 love him;
 539

coryoste.

Now, derlyng dere, wol yow do be my rede?
 we haue dronkyn^r and ete lytyl brede.
 wyll we walk to a-nother stede?

540 [leaf 107]
 542

mari.

Ewyn^t at^r your wyl, my dere derlyng!
 thowe ȝe wyl go to þe wordes eynd,
 I wol never from^r yow wynd,
 to dye for your sake.

543 may, will go to
 the end of the
 world with him,
 and die for his
 sake.
 546

[Here xal mary & þe galont a-woyd. & þe bad
 angyll goth to þe word, þe flych, & þe dylfe, þus
 sayyng þe bad angyl.

[PART I. Scene 10.]

[Bad Angyl.]

a lorges, a lorges, lorddes alle at onys!
 ȝe haue a servant fayer and afyabylle,
 for she is fallyn^r in ower grogly gromys;
 ȝa, pryd callyd corioste, to hur^r is ful lavdabyll,

Part I. Scene 10.
Hell

547 The Bad Angel
 tells the Devils
 of Mary Magda-
 lane's fall.

550

and to hur' he is most preysse-abyll, 551
 She has granted for she hath gravntyd hym al his bones ;
 Curiosity all he askt. she thynktyt his person so amyabyll,
 to her' syte he is semelyar' þan ony kyng in trones. 554

diab[0]lus.

a! how I tremyl and trott for ȝese tydnges ! 555
 The Devil sends she is a soveryn servant þat hath hur' fet in synne.
 Lechery back to go thow agayn, and ewer be hur gyde ;
 keep Mary in sin. þe lavdabyll lyfe of lecherry let' hur neuer lynne,
 for of' hur' al helle xall make reiosseyng!. 559

Here goth þe bad angyl to mari a-gayn.

rex diabolus.

Satan and the fare-well, fare-well, ȝe to nobyl kynges þis tyde, 560
 World, and the for hom in hast' I wol me dresse.
 Flesh, bid one

[leaf 107, back] mundus.
 another fare-well, fare-well, satan, prynsse of' pryde !

flesch.

fare-well, sem[1]yest' all sorowys to sesse ! 563

[Here xal satan go hom to his stage, and mari xal entyr In-to þe place alone, save þe bad angyl and al þe seuen dedly synnes xal be conveyyd in-to þe howse of symont leprovs, þey xal be a-rayyd lyke vij dylf: þus kept closse, mari xal be in an erbyr, þus seyynge.

Part I. Scene 11.
Jerusalem.
An Arbour.

[PART I. Scene 11.]

mari.

Mary Magdalene A! god be with my valentyne, 564
 thinks of her My byrd swetyng, my lovys so dere !
 darling lovers, for þey be bote for a blossum of' blysse ;
 and will rest in me mervellyt sore þey be nat here, 567
 the Arbour till but I woll restyn in þis erbyr
 one comes to A-mons thes bamys precyus of' prysse,
 her. Tyll som lover wol apere,
 that me is wont to halse and kysse. 571

Her xal mary lye down, and slepe in þe erbyr.

[PART I. Scene 12.]
symond leprns.

Thys day holly I po. in rememberowns
to solas my gestes to my power,
I haue ordeynnyd a dyner^r of substawns,
My chyff freyndes þerwith to chyr^r;
In-to þe sete I woll a-pere,
ffor my gestes to make porvyawns,
for tyme drayt ny to go to dyner,
and my offycyrs be redy with þer ordynowñs.
¶ so wold^d to god^r I myte have a-queyntowñs
of þe profyth of^r trew perfytnesse,
to com^d to my place *and* porvyowñs;
it wold^d rejoysse my hert in gret^r gladnesse;
for þe report of^r hys bye nobyll-nesse
rennyt^r in contreys fer *and* ner^r;
Hys precheyng^r is of^r gret perfytthes,
of^r rythwysnesse, *and* mercy cleyr^r.
Her entyr^r symont in-to þe place, þe good angyll
þus seyyng^r to Mary.

Part I. Scene 12.
Bethany.
The House of
Simon the Leper.

572
575
580
583
587

Simon has
orderd a grand
dinner

[leaf 108]

579 He wishes he
could get the

Prophet to come
to it,

583
587
for His preach-
ing is of Right-
eousness and
Mercy.

[PART I. Scene 13.]
[good angyll.]

woman, woman, why art þou so on-stabyll?
ful bytterly thys blysse it wol be bowth;
why art^r þou a-ȝens god so veryabyll?
wy thynkes þou nat god made þe of^r nowith?
In syn^d *and* sorow þou art browth,
fleschly lust^r is to þe full delectabyll;
salue for þi sowle must^r be sowth,
and leve þi werkes wayn^d *and* veryabyll.
Remembryr, woman, for þi pore pridy,
How þi sowle xal lynd in helle fyr!
¶ A! remembryr how sorowful ittis to a-byde
with-owtyn^d eynd in angur^r *and* Ir[e]!
remembryr þe on^l mercy make þi sowle clyr^r!
I am^r þe gost^r of goodnessse þat so wold^d þe gydde.

Part I. Scene 13.
Mary's Arbour
in Jerusalem.

588
592
595
596

The Good Angel
warns Mary to

seek healing
for her soul,

595
596 which else shall
lie in the fire of
hell.

¹ ? MS. may be cu^d = cum.

[leaf 108, back]

mary.

- Mary Magdalene A ! how þe speryt^t of^t goodnesse hat promtyt me þis tyde,
And^t temtyd me with tytyll of^t trew perfytnesse.
laments her sin; A-las ! how betternesse In my hert doth a-byde ! 604
I am^t wondyd with werkes of^t gret dystresse. 605
A ! how pynsynesse potyt^t me to oppresse,
that I haue synnyd on^t euery syde.
and asks who
shall deliver
her.
She resolves
to seek Christ.
- O lord ! wo xall put^t me from^t þis peynfulnesse ? 608
A ! woo xal to mercy be my gostly gyde ?
¶ I xal pursue þe prophett^t, wherso he be,
for he is þe welle of^t perfythy charyte ; 611
be þe oyle of^t mercy he xal me relyf.
with swete bawmys I wyl sekyn^t hym^t þis syth,
and sadly folow his lordshep in eche degré. 614

Part I. Scene 14.
*Bethany.**Simon's House.*

[PART I. Scene 14.]

[Here xal entyr þe prophet with his desyplys, þus
seyyng symont leprus.

[symont leprus.]

- Christ enters,
and Simon
beseeches Him
to dine with
him.
- Now ye be welcom, mastyr, most^t of^t magnyfycens, 615
I be-seche yow benyngly þe wol be so gracyous
yf^t þat it^t be lekyng^t on^t-to yower hye presens
thys daye to com^t dyne at^t my hows. 618

Jesus.

- Jesus says he
will,
- god a mercy, symont^t, þat þou wylt^t me knowe ! 619
I woll entyr þi hows with pes and vnyte ;
I am^t glad for to rest^t; þer grace gynnyt^t grow ;
for with-inne þi hows xal rest^t charyte, 622
And þe bemys of^t grace xal byn^t Illumynows. 623
But^t syth þou wytyst^t saff^t a dyner^t on^t me,
with pes and grace I entyr þi hows.

symond.

- Simon thanks
him,
- I thank yow, master, most^t benyng and gracyus, 626
that yew wol c^t your hye soverente ;
to me It is a Ioye most^t speceows,

with-Inne my hows þat I may yow se !

now syt to þe bord, mastyrs alle.

630 and bids all sit
down to table

[Her xal mary folowa-longe, with þis lamentacyon.

mary.

O I, cursyd cayftyff, þat myche wo hath wrowth 631 Mary Magdalene
A-ȝens my makar, of mytes most'; reproaches her-
self for her sin,

I have offendyd hym with dede and thowth,

But in his grace is all my trost,

634 but trusts in
God's grace.

Or elles I know well I am but lost,

body and sowle damdpnyd perpetuall.

ȝet, good lord of lorddes, my hope perhenuall, 637

with þe to stond In grace and favour to se,

thow knowyst my hart and thouwt in especyal ;

He knows her
heart.

therfor, good lord, after my hart reward me. 640

[Her xal mary wasche þe fett of þe prophet with She washes
þe terres of hur yys, whypyng hem with hur herre, Christ's feet
and þan a-noynt hym with a precyus ncyttment. with her tears,
wipes them with her hair, and
anoints them

Jesus dicit.

symond, I thank þe speceally

641 Jesus says,

for þis grett r[e]past þat her' hath be;

But, symond, I telle þe fectually

[leaf 109, back]

I have thynges to seyn to þe.

644

Symond.

Master, quwat your wyll be,

645 "Simon, I have
somewhat to
say to thee :

and it plese yow, I well yow her',

seyth your lykyng on-to me,

& al þe plesawnt of your mynd and desyrr.

648

Jesus.

symond, þer was a man in þis present lyf,

649 A man had 2
poor debtors.

the wyche had to dectours well suer',

þe whych wher pore, and myth make no estoratyf,

But stylle in þer de þ ded in-duour;

652

þe on owt hym an hondyrd pense ful suer',

One owd him
100 pence, the
other 50; and

& þer other fifti, so be-fell þe chansse;

& be-cawse he cowd nat his mony recure,

655

he forgave them both.

Which was most behoden to him?"

Simon :

"The one that owd him most!"

Master, and it pleze your hey presens,

He þat most owȝt hym), as my reson ȝef can). 660

Jesus :

Iesus.

"Thou hast judgd rightly.

Recte ivdicasti ! þou art a wyse man 661

and þis quessoun hast dempte trewly.

yff þu In þi concyens remembyr can),

Ye two are the debtors : 664

[leaf 110]

ȝe to, be ȝe dectours þat I of specefy.

But, symond, be-hold þis woman in al wyse,

this woman has washeth my fete, and dothe me servyse, 668
wast my feet with her tears, anointed them,
and wiped them with her fair hair.

and anoy[n]tyt hem with onymentes, lowly knelyng,

& with her her, fayer and brygth shynnyng,

she wypeth hem agayn with good In entent;

¶ But, symont, syth that I entyrd þi hows, 671

To wasshe my fete þou dedyst nat aplye,

Nor to wype my fete þou wer' nat so favorus ;

wherfor In þi consyenis þou owtyst nat to repleye. 674

But, woman, I sey to þe werely,

I for-geyffe þe þi wrecchednesse,

And hol In sowle be þou made þerby ! 677

Mary Magd. :

maria.

"Blessed be thou, Lord of Life !

O blessyd be þou, lord of euer-lasting lyfe ! 678

& blyssyd be þi berth of þat puer vergynne !

Blyssyd be þou, repast contemplatyf,

A-ȝens my seknes, heith, and medsyn ! 681

and for þat I haue synnyd In þe synne of pryde,

I wol en-abyte me with humelyte ;

A-ȝens wrath and envy, I wyl devyde

Patience and Charity." Thes fayer vertuys, pacyens and charyte. 685

Jesus.

[leaf 110, back]

Woman, in contrysyon þou art expert,
And in þi sowle hast Inward mythe
That sumtyme were In desert,
and from therknesse hast porchasyd lyth ;
thy feyth hath savyt þe, and made þe bryth ;
Wherfor I sey to þe, "vade In pace." 689
691 depart in peace.

[With þis word vij dyllys xall de-woyde frome þe 7 Devils go out
woman, and the bad angyll enter into hell with of her into Hell.
thondyr.

[Maria.]

O þou gloryus Lord ! þis rehersyd for my sped,
sowle helth attes tyme for-to recure. 692 She thanks
Lord, for þat I was In whanhope, now stond I In dred,
But þat þi gret mercy with me may endure ; 695
My thowth þou knewyst with-owtyn ony dowth ;
now may I trost þe techeyng of Izaye in scrypiur,
Wos report of þi nobyllnesse rennyt fer abowt. 698

Jesus.

Blyssyd be þey at alle tyme,
that sen me nat, and have me in credens ; .
With contrysyon þou hast mad a recumpens,
þi sowle to save from all dystresse ;
be war, and kepe þe from alle neclygens,
and after þou xal be pertener of my blysse. 704
be careful ;
and she shall
partake of his
bliss

[Here devodyte Jesus with his desipylles, þe good 705
angyll reioysyng efe mawdleyn. [leaf 111]

bonus angelus.

Holy god, hyest of omnipotency,
The astat of good governours to þe I recommend,
Humbyll be-secheyngþyn Imperall gloriye,
In þi devyn virtu vs to comprehenk. 708
¶ and delectabyll Iesu, soverreyn savyens,
Ower feyth we recommend on-to your purpete,
Most mekely prayng to your holy aparens,
Illumyn ower ygnorans with your devynyte ! 712
enlighten their
ignorance.

DIGBY MYST.

G

The Good Angel ye be clepyd Redempcyon) of sowlyns defens, 713
 whyche shal ben obscuryd be þi blesyd mortalyte.
 O lux vera, gravnt vs ȝower lucense,
 that with þe spryte of errour I nat seduet be ! 716
prays the Holy Spirit and the Trinity that they may come to bliss.
 And sperytus alme, to yow most benyne,
 thre persons In trenytle, and on god eterne,
 Most lowly ower feyth we consyngne,
 þat we may com to your blysse gloryfyed from malyngne,
 & with your gostely bred to fede vs, we desyern). 721

Part I.
Scene 15. Hell.

[PART I. Scene 15.]

Rex deabolus.

A, owt, owt, and harrow ! I am hampord with hate ! 722
 In hast wyl I set on Iugment to se ;
[leaf 111, back]
The King of the Devils calls up Belfagour and Belzabub, to judge the
 with thes betyll browyd bycheys I am at debate.
 How ! belfagour and belzabub ! com vp here to me ! 725
 [Here aperytte to dyvllys be-fore þe master.

secundus diabolus.

Here, lord, here ! quat wol ȝe ?

tercius diabolus.

the Iugment of harlottes here to se,
 settyngh In Iudycyal lyke a state. 728
 How, thow bad angyll ! a-pere before my grace !

Bad Angel who fald with Mary Magdalene.

spiritus malignus.

as flat as fox, I falle before your face.

I^{us} Diabolus.

thow theffe, wy hast þou don alle þis trespass,
 to lett þen woman þi bondes breke ? 732

mali[g]nus spiritus.

the speryt of grace sore ded hyr smyth,
 & temptyd so sore þat Ipocryte.

I^{us} diabolus.

He's to be beaten on his buttocks,

ȝa ! thyss hard balys on þi bottokkys xall byte !
 In hast on þe I wol be wroke.

736

cum vp, þe horsons, *and skore a-wey þe yche!* 737

& with thys panne þe do hym pycche!

cum of, þe harlottes, þat yt wer don!

739 and so are all
the other 7
Devils who
came out of
Mary.

[Here xall þey serva all þe seuyne as þey do þefrestē.

Primus Deabolus.

Now have I a part of my desyer': 740

goo In-to þis howsse, þe lordeynnes here,

& loke ye set yt on a feyer,

& þat xall hem a-wake.

743

[Here xall þe tother deylyles sette þe howse one a
fyere, and make a sowth, *and mari xall go to lazar*
and to martha.

[Leaf 112]
The other Devils
set fire to the
house [? whose.]

I^{me} diabolus.

So, now have we well afrayyd þese felons ffals! 744

They be blasyd both body *and* hals!

Now to hell lett vs synkyn als,

to ower felaws blake. 747

[PART I. Scene 16.]

mari mavgleyn.

O brother, my hartes consolacyown!

748

Part I.
Scenes 16.
*The Castle of
Maudleyn,
Bethany.*

O blessyd In lyffe, *and* solytary!

Mary Magdalene
tells Lazarus
how Jesus
cleansed her of
sin,

the blyssyd prophet, my comfortacyown,

He hath made me clene *and* delectary,

the wyche was to synne a subiectary.

752

Thys kyng^t cryste consedyryd his creacyown;

I was drynchynⁿ In synne deversarye

tyll þat lord^t relevyd^t me be his domynacyon,

grace to me he wold^t never de-nye;

756

thowe I were nevyr so synful, he seyd 'reverttere'!

'Turn again.'
and bade her,

O, I synful creature, to grace I woll a-plye;

the oyle^t of mercy hath helyd^t myn^t Infyrmyte.

martha.

now worchepyd^t be þat hey name, Iesu,

760 Martha says

the wyche In latynⁿ is callyd^t savyower!

fulfyllyng^t þat word^t ewynⁿ of dewe,

He is the suc-
cour of all
sinners

to alle synfull *and* seke he is sokour.

763

Lazarus.

- [leaf 112, back]
Lazarus wel-
comes his sister
Mary Mag-
dalene.
- systyr, þe be welcum on-to yower towere ! 764
glad In hart of yower obessyawnse,
wheyl þat I leffe, I wyl serve hym with honour,
that þe have forsakyn synne and varyawñs. 767

mary Mavdeleyn.

- She prays
Christ
- Cryst, þat is þe lyth and þe cler daye, 768
He hath on-curyd þe therknesse of þe clowdy nyth.
of lyth þe lucens and lyth veray,
Wos prechyng! to vs is a gracyows lyth,
Lord, we be-seche þe, as þou art most of myth, 772
Owt of þe ded sleep of therknesse de-fend vs aye !
gyff vs grace ewyr to rest! In lyth,
In quyet and In pes to serve þe nyth and day ! 775

to give them
grace to serve
Him ever.

[Here xall lazarus take his deth, þus seyyng.

[Lazarus.]

- Lazarus is
stricken with
death, and calls
to his sisters
for help.
- A, help, help, systyrs ! for charyte ! 776
a-las ! dethe is sett at my hart ;
a ! ley on handes ! wher ar' þe ?
a ! I faltyr and falle ! I wax alle on-quarte ! 779
A ! I bome a-bove ; I wax alle swert !
A, good Iesu, thow be my gyde !
A ! no lengar now I revert !
I yeld vp þe gost, I may natt a-byde ! 783

- [leaf 113]
Mary Magdalene
comforts him.
- O good brother, take covmforth and myth, 784
and lett non heuynes In ȝower hart a-byde ;
Lett a-way alle þis feynnesse and fretth,
& we xal gete yow leches, ȝower peynes to devyde. 787

martha.

- Martha says
they'll go for
Christ.
- A ! I syth and sorow, and sey, a-las ! 788
thys sorow ys a-poynt to be my confusyon.
Ientyl syster, hye we from þis place,
for þe prophe[t] to hym hatt grett delectacyon ; 791

good brother', take somme comfortacyon),
for we woll go to seke yow cure.

793

[Here goth mary and martha, and mett with Iesus,
þus seyyng.

[PART I. Scene 17.]

[Mary & Martha.]

Part I.
Scene 17.
Beyond Jordan

O lord Iesu, ower mellefleue swettnesse,
thowe art grettest lord In glorie,
Lover to þe lord In all lowlynnesse!

794

Comfort þi creature þat to þe crye!
be-hold yower lover, good lord, spacyally,
How Lazar' lyth seke In grett dystresse!
He ys þi lover, lord, suerly;
on-bynd hym, good lord, of his heuynesse!

797 Mary and
Martha tell
Jesus that
Lazarus is sick,

801 and ask Him to
heal him.

Iesus.

of all In-fyrmyte, þer is non to deth,
for of all peynnes þat is Imposyble.

802

To vndyr-stond be reson, to know þe werke,
the Ioye þat is in Ierusallelm heuenly,

804

Can never be compylyd be covnnyng of clerke,
to se þe Ioyys of þe fathyr In glory,
the Ioyys of þe sonne whych owth to be magnyfyed,
And of þe therd person, þe holy gost truly,
& alle iij but on In heuenly gloryfyed.

[leaf 113, back]

807

Now, women, þat arn In my presens here,
of my wordys take a-wysement;
go hom a-ȝen to yower brothyr Lazere;
my grace to hym xall be sent.

810

Jesus bids them
go home.
His grace shall
be sent to
Lazarus.

814

mary Magdeleyne.

O thou gloryus lord, here present,
We yeld to þe salutacyon!
In ower weyys we be expedyent;
now, Lord, vs defend from trybulacyon!

815 They thank
Him,

818

[Here goth mary and martha homward, and Iesus and go home to
devodyte. Bethany.

*Part I.
Scene 18.
The Castle of
Maudleyn, and
the Sepulchre
in Bethany.*

Lazarus bids
his sisters fare-
well, and dies.

[PART I. Scene 18.]

Lazarus.

A! In woo I waltyr, as wawys In þe wynd! 819

A-wey ys went all my sokour!

A! deth, deth, þou art on-kynd!

A! a! now brystyt̄ myn̄ hart! þis is a sharp shower!
fare-well, my systyrs, my bodey helth! 823

[mortuis est.

mary Mavdeleyn.

Iesu, my lord, be yower sokowr,
And he mott be yower gostes welth! 825

primus miles.

goddes grace mott be hys governour,
In Ioy euerlastynḡ for to be! 826

[leaf 114]

secundus miles.

A-monge alle good sowlyns send hym̄ favour
as þi power̄ ys most̄ of dygnyte! 829

martha.

Martha says
they must
bury Lazarus.

Now syn̄ þe chans is fallyn̄ soō
that deth hath drewyn̄ hym̄ don þis day,
we must̄ nedys ower devyrs doo,
to þe erth to brynḡ hym̄ with-owt delay. 830

mary Mavdeleyn.

Mary adds,
'with Weepers
clad in black.'

as þe vse is now, and hath byn̄ aye,
with wepers to þe erth yow hym̄ brynḡ;
alle þis must be donne as I yow saye,
Clad̄ In blake, with-owtyn̄ lesynḡ. 834

primus miles.

Neighbours
come weeping.

gracyows ladys of̄ grett honour,
thys pepull is com̄ here In yower syth,
wepynḡ and welyng with gret dolour
be-cavse of̄ my lordes dethe. 838

The grave is
made ready.

[Here þe one knyght̄ make redy þe stone, and
other brynḡ in þe weparis arayyd in blak.

primus miles.

Now, good fryndes þat here be,
Take vp thys body with good wyll,
& ley it In his sepoltur semely to se.
good lord, hym save from alle maner ille !

842 Lazarus is
laid in his tomb.

845

[Lay hym In.
Here al þe pepyll resort to þe castell, þus seyyng
Jesus.

[PART I. Scene 19.]

[Jesus.]

Part I.
Scene 19
Beyond Jordan

Tyme ys comyn), of very cognysson).

846

My dysyplys, goth with me,
for to fulfull possybyll petucion.
go we to-gether In-to Iude,
Ther' lazar, my frynd, is he ;
gow we to-gether as chyldyurn of lyth ;
and, from grevos slepe, sawen) heym) wyll we.

Jesus bids his
Disciples go into
Judea with him,

849

[leaf 114, back]

to save Lazarus
from sleep.

Dissipulus.

Lord, it plese yower myty volunte,
thow he slepe, he may be savyd be skyll.

853

Jesus.

That is trew, and be possyblyte ;
therfor of my deth shew yow I wyll.

856

¶ My fathyr, of nemyows charyte,
sent me, his son), to make redemcyon),
wyche was conseyyvd be puer vergintye,

He tells them
how his Father
sent him,
born of a pure
Virgin,

And so In my mother had cler Incarnacion);
and þerfor must I suffyr' grewos passyon)
ondyr' povnse pylat, with grett perplexite,
betyn), bobbyd, skoernyd, crownnyd with thorne :

860

Alle þis xall be þe soferons of my deite.

864

to be beaten,
and crownd
with thorns.

¶ I, therfor, hastely folow me now,
for Lazarus is ded verely to preve ;
whe[r]for I am Ioyfull, I sey on-to yow,
that I knowlege yow þer-with, þat ye may it beleve.

868

And that
Lazarus is dead.

[Here xal Jesus com with his dissipules; and one
few tellyt martha.

*Part I.
Scene 20.
Bethany.*

[*PART I. Scene 20.]*

[*Iew.*]

A ! martha, Martha ! be full of gladnesse ! 869
 for þe prophett ys comyng, I sey trewly,
 with his dyssypilles In grett lowlynnesse ;

He shall yow comfortt with his mercy. 872

[leaf 115]
*Martha runs
to greet Christ,
and says,*

[*Here martha xall ronne a-jene Iesus, þus seyynge.*

[*Martha.*]

a, Lord ! me, sympyl creatur, nat denye ! 873
 thow I be wrappyd In wrecchydnesse !

If he'd been
there,
her brother 'ud
not have died.
Jesus says that

Lord, and þou haddyst byn her, werely

My brother had natt a byn ded ; I know well thyssse. 876

Iesus.

Martha, docotor ! on-to þe I sey, 877
 thy brother xall reyse agayn.

martha.

yee, lord, at þe last day ;
 that I be-leve ful pleyn). 880

Iesus.

all who believe
in him shall
have everlasting
life.

I am þe resurreccyon of lyfe, þat euer xall reynne ; 881

& whoso be-levyt verely In me

Xall have lyfe euerlastyng, þe soth to seyn).

martha, be-levyst thow þis [truly] ? 884

martha.

þe, forsoth, þe prynsse of blysch ! 885

I be-leve In cryst, þe son of savyens,

whyche with-owt eynd ryngne xall he,

To redemyn vs freell from ower Iniquite. 888

[*Here mary xall falle to Iesus, þus seyynge mary.*

[leaf 115, back]

Mary tells Jesus
that if he had
been with em,
their brother
had not died.

O þou rythewys regent, reynyng in equite, 889

þou gracyows lord, þou swete Iesus !

And þou haddyst byn her, my brothyrs a-lyfe had be.
 good lord, myn hert doth þis dyscus. 892

Jesus.

Wher have þe put hym? sey me thys. 893 Jesus orders

mary M.

In his mo[nu]ment, lord, is he.

Jesus.

to that place þe me wys;

Thatt grave I desyre to se.

896

take of þe ston of þis monvment!

the stone to be
taken off
Lazarus's tomb

The agreement of grace, her shewyn I wyll.

898

martha.

A, lord, yower presept^t fulffyllyd xall be;

899

thys ston I remeve with glad chyr.

Martha takes it
off.

gracyows lord, I aske þe mercy,

thy wyll mott be fullffyllyd here.

902

[Here xall martha put ofe þe grave-stone.

Jesus.

Now, father, I be-seche thyn hey paternyte, 903 Jesus prays to
his Father,

that my prayour be resowndable to þi fathyrod In glory,

to opyn þeyn erys to þi son In humanyte!

nat only for me, but for þi pepyll verely,

906

That þey may be-leue, and be-take to þi mercy.

fathy! for þem I make supplycacyon.

gracyows father! gravnt me my bone!

Lazer! Lazer! com hethyr to me!

910 [leaf 116]

and bids
Lazarus com
to him.
Lazarus rises
from his tomb,[Here xall lazar a-ryse, trossyd with towelles, In
a shete.

Lazar.

A! my makar, my savyowr! blyssyd mott þou be! 911 and blesses
Jesus.

Here men may know þi werkes of wondyr!

Lord, no thy[n]g ys on-possybill to the,

for my body and my sowle was departyd asonder! 914

I xuld a^l-rottyt, as doth þe tondyr'

[l a = have]

fleysch from þe bonys a^l-consumyd a-way.

916

Lazarus pro-
claims God's
goodness.

Now is a-loft! þat late was ondyr!
the goodnesse of^t god hath don^d for me here;
for he is bote of^t all balys to on-bynd^t,
that blyssy^d lord þat here ded a-pere. 917

The folk say
they believe in
Jesus.

[Here all þe pepull, and þe Iewys, mari, and martha
with one woyys sey þes wordes: we be-leve in yow
savyowr, Iesus, Iesus, Iesus!]

He bids them
depart in peace.

of^t yower good^d hertes I have ad-vertacyounes,
where thorow, In sowle holl made ȝe be;
be-twix yow and me be never varyacyounes,
Wherfor I sey, "vade In pace." 924

[Here devoydyt Iesus with his desypylls; mary,
and martha, and lazare, gone hom to be castell; and
here [the kyng of Marcylle] be-gynnyt hys boste.]

PART II.

Scene 21.
Marcylle.

[leaf 116, back]
The King :-
'Why don't ye
bend low to me,
ye blabber-lipt
bitches?

A-wantt, a-want þe, on-worthy wrecchesse! 925
Why lowtt ȝe nat low to my lawdabyll presens,
ye brawlyng^t brelles, and blabyr-lyppyd bycchys,
obedyenly to obbey me with-owt of-fense? 928
I am a sofereynⁿ semely, þat ye se butt seyld^t;
non swyche onder sonne, þe sothe for to say;
whanne I fare fresly and fers to þe feld,
my fomen fle for fer of^t my fray.
ewen^d as an enperower I am^d onored ay, 933

I'm the Head of
all Heathendom,

Wanne baner gyn^d to blasse, and bemmys gyn^d to blow.
Hed am^d I heyst^t of^t all hethennesse hold^t! 935
both kyngges and cayseres, I woll þey xall me know,

King of
Marcylle!

Or elles þey bey the bargaynⁿ, þat ewer þey wer' so bold.
¶ I am kyng^t of^t marcylle, talys to be told^t; 938

I have a lovely
wife.

Thus I wold^t it wer' knowyn^d ferre and ner'.
Ho sey contraly, I cast heymⁿ In cares cold,
and he xall bey the bargaynⁿ wondyr dere. 941
I have a favorows fode, and fresse as the fakownⁿ,
she is full fayer In hyr femynyte; 942

917

920

921

924

925

928

929

933

935

938

941

942

943

whan I loke on þis lady, I am lofty as the lyon;

In my syth,

945

of delycyte most delycyows,

946 She's the most
delicious
creature alive.'

of felachyp most felecyows,

of alle fodys most favarows,

o! my blysse! In bevteus brygth!

949

regina.

[leaf 117]

O of condycyons, and most onorabyll!

950 The Queen of
Marcyle thanks
the King for his
praise of her.

Lowly I thank yow for þis recommendacyon!

the bovnteest, and the boldest onder baner bryth!

no creatur so coroscant to my consolacyon!

whan the regent be resydent, ittis my refeccyon; 954

yower dilectabyll dedes devydytt me from dyversyte;

In my person I privyde to put me from polucyon;

To be plezant to yower person, ittis my prosperitye. 957

rex.

now godamercy, berel brytest of bewte!

958 He declares
she's the Beryl
of Beauty,

godamercy, rubu rody as þe rose!

ye be so ple[s]avnt to my pay, ȝe put me from peyn.

now, comly knygthys, loke þat ȝe forth dresse

both spycys and wyn her! In hast.

962 and orders wine
and spiccs.

[Here xall þe knygtes gete spycys and wynne, and
here xall enter a dylle In orebyll a-ray, þus seyynghe.

[PART II. Scene 22.]

Part II.
Scene 22.
Marcyle

[A Dylle.]

Owȝt! owȝt! harrow I may crye and yelle,

963 A yelling Devil
tells how Christ
has harrowd
Hell.

for lost is all ower labor! wherfor I sey, alas!

for of all holddes þat ever hort non so as hell.

965

ower barres of Iron ar all to-brost! stronge gates of brasse!

the kyng of Ioy enteryd In þer-at, as bryth as fyrys blasē!

for fray of his ferfull baner, ower felashep fled asondyr;

whan he towcheyd it, with his toukkyngþey brast as

ony glase,

He broke their
iron gates like
glass

and rose asonder, as it byn with thondor.

970

now ar we thrall, þat frest wher fre,

971 [leaf 117, back]

Be þe passon of his manhede.

'Christ's Cross
has destroyd
Hell's work,
and emptid
Limbo of Adam,
&c.'

O[n] a crosce on hye hangyd was he,
whych hath dystroyd ower labor and alle ower dede. 974

He hath lytynnyd lymbo, and to paradyse ȝede. 975
þat wondyr-full worke werkyyt vs wrake :

Adam and abram, and alle hyr' kynred,
Owȝt of ower preson), to Ioy wer' þey take : 978

all þis hath byn) wrowth syn) freyday at noȝe ; 979
brostyn) don) ower gates þat hangyd wer' full hye.

He's risen,
and gone into
Galilee.

Now is he resyn), his resurreccyon is don),
And is procedyd In-to galelye. 982

with many a temtacyon) we tochyd hym) to a-trey,
to know whether he was god or' non).

He's wiped
our eye,

ȝe[t], for all ower besynes, bleryd is ower eye, 985
for with his wyld werke he hath wonne hem) everychon.

and we shall
lose our victims.

now for þe tyme to come 987
þer xall non falle to ower chanse,

But at his deleverans,

And weyyd be rythfull balans, 990

And ȝowyn) be rythfull domē.

I'll go to Hell.'

I telle yow alle, In fine to helle wyll I gonnew. 992

[leaf 118]

[Here xall enter þe iij mariis a-rayyd as chast
women, with sygnis ofe þe passion pryntyde vp-
one þer breste, þus seyynge Mawdleyn.

Part II.
Scene 23.
Jerusalem, and
the Sepulchre.

Mary Magda-
lene, and Mary
the mother of
James, lament
Christ's death.

[PART II. Scene 23.]

[Maudlyn.]

Alas ! alas ! for þat ryall berm ! 993

A ! þis percytt my hartt worst of all ;
for here he turnyd a-ȝen to þe woman of Jerusalem,
And for wherynesse lett þe crosse falle. 996

M[ary] Jacobe.¹

Thys sorow is beytte ar' þan ony galle ;
for here þe Ievys spornyd hym to make hym goo ;

¹ This Mary was supposd to be the supposd Virgin Mary's sister, the wife of Alpheus, the mother of the Apostle James, &c., and Christ's Aunt. She is always identified with Mary Salome, who is here a distinct person.

and þey dysspyttd þ-r k:rg' ryall :
that clyvyytt myn' hart and makett me woo. 1000

M. salome.

yt ys In-tollerabyll to se or to tell,
for ony creature, þat stronkg' tourmentry. 1001 Mary Salome
O lord ! þou haddyst a mervelous mell !
yt is to hedyows to dyscry. 1004

[al þe maryys with one woyce sey þis folowynge.

[Maryys.]

Heylle, gloryows crosse ! þou baryst þat lord on hye, 1002 The 3 Maries
whych be þi mygth deddyst lowly bowe don,
maznys sowle to bye from all thraldam,
that euer-more In peyne shold a-be, 1008
Be record of davyt, with myld steyvn,
Domine, inclina celos tuos, et dessende ! 1010 and pray God to
come down.

M. magdelyn.

Now to þe monument lett vs gon,
wher as ower lord and savyowr layd was, 1011 They will go to
to a-noynt hym body and boñe,
To make a-mendes for ower trespass. 1014
Ho xall put don þe led of þe monvment,
thatt we may a-noy[n]it his gracyus wondes ? 1018 and anoint
with hartt and my[n]d to do ower Intentt,
with precyus bamys, þis same stovnddes.

M. salome.

Thatt blyssyd body with-In þis bovndes 1019
here was layd with rþfull mones ;
Never creature was borne vp-on gronddes
þat mygth sofer' so hediotics a peyne at onys. 1022

[Here xall a-pere ij angelus In whyte at þe grave. Two angels
appear to them at the Tomb.

[I^m] angelus.

þe women presentt, dredytt yow ryth nowth ? 1023
Jesus is resun, and is natt here.

The Angels say Loo ! here is þe place þat he was In-browtht. 1025
 that Christ shall appear to his disciples go, sey to his dysypylles and to peter he xall a-pere.

ij^{us} angelus.

in Galilee. In galelye, with-owtyn) ony wyre, 1027
 þer xall ye se hym), lyke as he sayd.
 goo yower way, and take comfortt and chyr,
 for þat he sayd, xall natt be delayyd. 1030

[Here xall þe maryys mete with peter and Ihone.

Part II.
Scene 24.
The Road to
Jerusalem.

[leaf 119]

[PART II. Scene 24.]

M. mavdlyn.

Mary Magdalene tells Peter and John that Christ's body is carried away. o peter and Ihon) we be be-glyd! 1031
 ower lordes body is borne a-way!
 I am) aferd ittis dyfflyd!
 I am) so carefull, I wott natt whatt to saye. 1034

Peter.

They resolve to go to the Sepulchre, of þes tydynggys, gretly I dysmay! 1035
 I woll me thether' hye with all my myth.
 now, lord defend vs as he best may!
 of þe sepulture we woll have a syth. 1038

Ihone.

lamenting his sufferings ¶ A ! myn) Invard sowle stondyng In dystresse,— 1039
 þe weche of my body xuld have a gyde,—
 for my lord stondyng In hevynesse,
 whan) I remembryr his wondres wyde ! 1042

Peter.

The sorow and peyne þat he ded drye 1043
 for ower offens and abomynacyon !
 & also I for-soke hym) In hys turmentry ;
 I toke no hede to his techeyng and exortacyon. 1046

[How peter and Ihon go to þe sepulcure, and þe maryys folowyngh.

[PART II. Scene 25.]

[Peter.]

*Part II.
Scene 25
The Sepulchre.*

A! now I se *and* know þe sothe!
but, gracyus lord, be ower protecyon!
Here is nothyng' left butt a sudare cloth,
þat of þi beryyng' xuld make mencyon.

1047

1050

Ihon.

I am a-ferd^d of wykkytt opressyon;
where he is be-cum, it can-natt be devysyd;
butt he seyd, after þe iij^d day he xuld have resur'rexon.
Long^d be-forn, thys was promysyd.

1051

1054

St. John says
that Christ
[Leaf 119, back]
promist to rise
ere the 3rd day.

M. magdleyn.

Alas! I may no lengar a-byde,
for dolour *and* dysseþ þat In my hartt doth dwell.

1055

Ius angelus.

woman! woman! wy wepest þou?
wom^m sekest þou with dolar^d thus?

1057

M. magdleyn.

A! fayn wold^d I wete, *and* I wyst how,
wo hath born^m a-way my lord Iesuſ.

1060

Mary Magdalene
asks the Angel,
Who has carried
off her lord,
Jesus?
Jesus appears,

[Hic aparuit Iesuſ.

[Iesuſ.]

woman! woman! wy syest thou?
wom^m sekest þou? tell me þis.

1061

and asks Mary
whom she seeks.

M. magdlyn.

A, good syr! tell me now
yf þou have born^m awey my lord Iesuſ,
for I have porposyd In eche degré
to have hym^m with me werely,
the wyche my specyall lord hath be,
and I his lover *and* cayse wyll phy.

1064

She asks him
if he has borne
away her lord
Jesus.

1065

1068

Jesus.

He calls her Mary. O mari ! 1069

M. magdelyn.

She knows him, A, gracyus master and lord ! yow it^t is þat I seke ! 1070
 and wants to anoint Lett me a-noynt yow with þis bamys sote.
 and kiss him. Lord ! long hast^t þou hyd þe from^t my spece,
 Butt now wyll I kesse þou, for my hertes bote. 1073

Jesus.

Jesus bids Mary not to touch him. Towche me natt, mary ! I ded natt asend^t 1074
 to my father In deyyte, and on^t-to yowers ;

[leaf 120] Butt go sey to my brotheryn, I wyll pretende
 To stey to my father In heu[n]ly towers. 1077

M. magdelyn.

She at first thought he was the gardener. whan^t I sye yow fyrist, lord, verely 1078
 I wentt ye had byn^t symovd, þe gardener.

Jesus.

Jesus says he is the Gardener of man's Heart, so I am, for-sothe, mary :
 manrys hartt is my gardyn^t here; 1081

whence he plucks the Weeds of Vice. þer-In I sow sedys of^t vertu all þe ȝere ;
 þe fowle wedes and wycys, I reynd^t vp be þe rote.
 whan^t þat gardyn^t is watteryd with terys clere,
 than^t spryng^t vertuuus, and smelle full sote. 1085

M. Magdelyn.

O, þou dere worthy emperowere, þ .. hye devyne ! 1086
 to me þis is a Ioyfull tydyng,
 And on^t-to all pepull þat after vs xall reyngne, 1088
 thys knowlege of^t þi deyyte,
 to all pepull þat xall obteyne
 and know þis be posybyl[it]e. 1091

Jesus.

He will appear to all sinners who seek him. I woll shew to synnars, as I do to þe, 1092
 yf^t þey woll with veruens of^t love me seke.

be stedfast, *and I xall ever with þe be,*
and with all tho þat to me byn meke. 1095

[Here a-voydyt Iesus sodenly, þus seyyng mary M.
O, systyr! þus þe hey and nobyll Inflivent grace 1096
Of my most blesyd lord Iesus, Iesus, Iesus!
He a-peryd on-to me at þe sepulcur þer I was!
þat hath relevyd my woo, *and moryd my blysche!* 1099 has relieved her
ittis In-nvmerabyll to expresse,
Or for ony tong' for to tell,
of my Ioye how myche ittes,
so myche my peynnes itt doth excelle. 1103

Mary says that
Christ's appear-
ing [leaf 120, back]

M. salome.
Now lett vs go to þe sette, to ower lady dere, 1104 Mary Salome
Hyr to shew of his welfare,
and also to dyssypilles þat we have syn) here :
þe more yt xall rejoysse þem) from care. 1107
proposes to tell
Christ's Mother
and his disciples.

M. Iacob.

Now, systyr magdleyz, with glad chyr; 1108
so wold, þat good lord, we myth with hym) mete!

Iesus.

To shew desyrows hertes I am full nere;
women, I a-pere to yow, *and sey 'awete.'* 1111 Jesus appears to
them,

salome.

Now, gracyus lord, of yowernymyos charyte,— 1112
With hombyll hertes to þi presens complayne,—
gravatt vs þi blyssyng' of þ. hye deyte,
gostly ower sowlys for to sosteynne. 1115

Iesus.

alle tho byn) blyssyð þat sore refreyynne: 1116 blesses them,
we blysch yow, father, *and son), and holy gost,*
all sorow *and* care to constryne, 1119
Be ower power of mytes mort, [leaf 121]
DIGBY MYST. H

and bids them
tell his Disciples
to go into
Galilee.

In nomine patrys ett felii et spiritus sancti, amen!
goo ye to my brethryn), and sey to hem þer, 1121
þat þey procede and go In-to galleye;
& þer xall þey se me, as I seyd be-fore,
bodyly, with here carnall yye. 1124

Here Iesus devoydytt a-ȝen.

magdleyn.

Mary blesses
Christ,

O þou gloryus lord of heuen regyon),
now blyssyd be þi hye devynyte,
thatt ever thou tokest In-carnacyon)
thus for to vesyte þi pore servantes thre. 1125
and will fulfil
his hest.

þi wyll, gracyows lord, fulfyllyd xall be
As þou commavndyst vs In all thyng;
Ower gracyows brethryn) we woll go se,
with hem to seyn all ower lekeyng. 1128
1132

Here devoyd all þe iij maryys; and þe kynge ofe
marcyll xall be-gynne a sacryfce.

*Part II. Scene 26.
Palace of
Marcyll.*

[PART II. Scene 26.]

rex mercyll.

The King of
Marcyll proposes
to sacrifice to
his Gods,

Now, lorddes and ladyys of grett a-prise,
a mater to meve yow is in my memoryall,
þis day to do a sacryfce 1133
with multetude of myrrh be-fore ower goddes all, 1136
specially with preors In a-specyall be-fore his presens,
eche creature with hartt de-mvre. 1138

[leaf 121, back]

Regina.

To þat lord curteys and keynd,
mahond, þat is so mykyll of myth,
with mynstrelly and myrrh In mynd,
lett vs gon ofer In þat hye kyngis syth. 1139
1142

Here xall enter an hethene preste and his boye.

[PART II. Scene 27.]
presbyter.

now, my clerke, Hawkyn, for loue of me
Loke fast myn awter wer' a-rayd ;
goo ryng' a bell to or thre !

Ilythly, chyld, it be natt delayd,
for here xall be a grett solemnyte.
loke, boy, þou do it w[i]th a brayd !

1143 The Priest bids
his boy get the
altar ready,
and ring the
bells.

1146

1148

clericus.

whatt, master, woldyst þou have þi lemmant to þi beddesyde ? The boy says,
thow xall a-byde tyll my servyse is sayd. "Do you want
1150 your wench?"

presbyter.

boy ! I sey, be sentt coppyn,
no swyche wordes to þe I spake.

1151

boy.

wether þou ded or natt, þe fryst lorny xall be myn,
for, be my feyth, þou beryst wattes pakke ;
but, syr, my master grett morell,
ye have so fellyd yower bylly with growell,
þat it growit grett as þe dyvll of hell.
on-shaply þou art to see !

1154 But I'll have
first turn.

1155

Your belly's as
big as the
Devil's

1158

whan women comme to here þi sermon,
pratyly with hem I can houkyn,
with kyrchon and fayer maryon.

I can houk
Kirchon and
[Leaf 122]
Marion : they

þey love me better þan ȝe,
I dare sey and þou xulddes ryde,
þi body is so grett and wyde,
þat never horse may þe a-byde,
exeptt þou breke his bakk asovndy[r]

1162

1163

they
love me better
than you.

1166

You're so fat
that you'd break
a horse's back."

presbyter.

A ! þou lyyst, boy, be þe dyvll of hell !
I pray god mahond mott þe quell !
I xall whyp þe tyll þi ars xall belle !
On þi ars com mych wondyr.

1167 The Priest
declares he'll
flog the Boy.

1170

boy.

*The Boy calls
the Priest the
Devil's uncle.*

A fartt, master, and kysse my grenne!

1171

þe dyvll of hell was þi emme;

þis kenred is a-sprongyn late.

Loo, mastyrs, of swyche a stokke he cam.

1174

presbyter.

mahovndes blod, precyows knave!

1175

stryppys on þi ars þou xall have,

& rappys on þi pate!

1177

bete hym.

*rex dicit.**The King asks
to hear the
service.*

Now, prystes and clerkys, of þis tempyll cler,

1178

yower servyse to sey, lett me se.

presbyter.

A, soveryn lord, we shall don ower devyr.

*The Priest calls
for his book, &c.*

boy, a boke a-nor þou bryng me!

1181

now, boy, to my awter I wyll me dresse;

1182

On xall my westment and myn aray.

boy.

*The Boy says a
mocking non-
sensical service.*

now þan, þe lesson I woll expresse,

1185

lyke as longytt for þe servyse of þis day :—

[leaf 122, back]

¶ ' Leccyo mahowndys, viri fortissimi sarasenorum,

glabriosum ad glvmandum glvmarinorum,

gormondorum alocorum, stampatinantum cursorum,

Cownthtes fulcatum, congrvandum tersonum,

1189

mursum malgorum, Mararazorum,

skartum sialporum, fartum cardiculorum,

slavndri strovnppum, corbolcorum,

snyguer snagoer werwolfforum,

1193

standgardum lamba beffettorum,

strowtum stardy strangolcorum,

rygor dagor flapporum,

1197

castratum ratyrybaldorum,

Howndes and hogges, In hegges and helles,
snakes and toddes mott be yower belles;
ragnell and roffyn, and other, In þe wavys,
gravnt yow grace to dye on þe galows.'

1198 May snakes and
roads be your
tells, and all
the lot of you
die on the
gallows'

1201

presbyter.

Now, lordes and ladyys, lesse and more,
knele all don with good devocyon;
yonge and old, rych and pore,
do yower oferyng to sentt mahownde,
& ye xall have grett pardon,
þat longytt to þis holy place;
& receyve þe xall my benesown,
and stond In mahowndes grace.

1202 The Priest bids
them all kneel,

and offer to
St Mahomet,
and get pardon.

1206

1209 [leaf 123]

rex dicit.

mahownd, þou art of mytes most,
In my syth a gloryus gost;
þou comfortyst me both In contre and cost^t
with þi wesdom and þi wytt;
for truly, lord, In þe is my trost.
good lord, lett natt my sowle be lost!
all my cownsell well þou wotst.
Here In þi presens as I sett,
thys besawnt of gold, rych and rownd,
I ofer ytt for my lady and me,
þat þou mayst be ower covnfortes In þis stownd.
sweth mahovnd, remembry me!

1210 The King prays
Mahomet

1213

1214

not to let his
soul be lost

1217 He offers a gold
besant for him-
self and his
Queen.

1218

1221

presbyter.

now, boy, I pray þe lett vs have a song!
Ower servyse be note, lett vs syng, I say.
cowff vp þi brest, stond natt to long,
be-gynne þe offyse of þis day.

1222 The Priest bids
his Boy sing

1225

boy.

I home and I hast, I do þat I may,
with mery tvne þe trebilly to syng.

1226 The Boy hums,
and then they
both sing.

syng both.

presbyter.

- The Priest alongs his Boy, Hold vp ! þe dyvill mote þe a-fray,
for all owȝt of rule þou dost me bryng! 1229
- and shows the King, &c., his
relics, butt now, ser kyng!, quene, and knyth,
be mery In hartt everychon;
- Mahomet's neck-bone, and [leaf 123, back] for here may ye se relykes brygth,
mahowndes own) nekke bon),— 1233
- And ȝe xall se er ewer ye gon)
whatt-so-mewer yow be-tyde ;
& ye xall kesse all þis holy bon);—
- eyelid Mahowndys own) yee-lyd, 1237
- ȝe may have of þis grett store, 1238
- & ye knew þe cause wherfor,
that'll blind em, ytt woll make yow blynd for ewer-more.
- þis same holy bede, 1241
- Lorddes and ladyys, old and ynge, 1242
- mahownd þe body(?), and dragon) þe dere ;
- while Goliass'll send em to Belial. goyas so good, to blysse may yow bryng!, 1244
with belyall, In blysse ewer-lasting,
þat ye may þer In Ioy syng!
be-fore þat comly kyng!,
þat is ower god In fere. 1248

*Part II. Scene 28.
Jerusalem.
Pilate's House.*

- Pilate asks his servants about the death of Jesus, who was killd unjustly, Now, ȝe serjauntes semly, qwat sey ȝe? 1249
ȝe be full wetty men In þe law ;
of ȝe dethe of Iesu I woll awysyd be ;
Ower soferyn) sesar þe soth myst nedes know. 1252
Thys Iesu was a man of grett vertu, 1253
And many wondyrs In his tyme he wrowth ;
He was put to deth be cawsys on-tru,
[leaf 124] wheche mater stekytt In my thowth ;
& ȝe know well how he was to þe erth wrowth,
wacchyd with knygths of grett aray.
has risen again, and taken away Joseph of Arimathea, He is resyn) agayn), as be-fore he tawth,
& Joseph of baramathyne he hath takyn) awey. 1260

*[PART II. Scene 28.]**pylatt.*

[Primus] serjant.

soferyn^d luge, all þis is soth þat þe sey;
But all þis myst be curyd be sotylte,
& sey how his dysypylles stollyn^d hym^d away;
And þis xall be þe answer, be þe asentt of^d me.

1261 The servants tell
Pilate to report,
in a letter to
Cesar, that
Jesus's disciples
stole his body.

1264

secundus serjant.

so it is most lyly for to be;
yower covncell is good and commendabyll;
so wryte hym^d a pystyll of specyalite,
& þat for vs xall be most prophytabyll.

1265

1268

pylatt.

now, masengyr^r, In hast hether þou com^d!
on masage þou myst, with ower wrytyng^d,
to þe soferyn^d emperower of rome.
but fryst þou xall go to herodes þe kyng^d,
And sey how þat I send hym^d knowyng^d
of crystes deth, how it hath byn^d wrowth.
I charge þe make no letting^d
tyll þis letter to þe emperower be browth.

1269 Pilate bids his
messenger bear
his letter to the
Emperor, but
first to tell
Herod about it.

1272

1276

Nvncius pylatus.

My Lord^d, In hast yower masage to spede
On-to þat lordes of^d ryall renown^d,
Dowth þe nat, my lord, it xall be don^d In-dede;
now hens woll I fast^d ow^d of^d þis town^d.

[leaf 124, back]
1277 The Messenger
promises to
make haste.

1280

Her goth þe masenger to Herodes.

[PART II. Scene 29.]

nvncius.

Heyll! soferyn^d kyng^d onder crownd!
þe prynsys of^d þe law recummende to yower heynesse,
& sendytt yow tydynges of^d crystes passon,
As In þis wrytyng^d doth expresse.

Part II. Scene 29.
King Herod's
Palace.

1281 Pilate's Mes-
senger shows his
letter to Herod.

1284

Herodes.

¶ A! be my trowth, now am I full of^d blys!
þes be mery tydynges þat þey have þus don^d!

1285

Herod is glad of now certes I am glad of^t þis;
the news, and for now ar we frendes, þat afore wher fon). 1288
to be at one hold a reward, masenger, þat thow wer' gon,
with Pilate. & recummand me to my soferens grace;
shew hym I woll be as stedfast as ston),
ferr and nere, and In every place. 1292

Here goth þe Masenger to þe emperower.

Part II. Scene 30.
*Rome.
The Emperor's
Palace.*

The Messenger greets the Emperor and gives him Pilate's letters. Heyll! be yow sofereyn), settyngr In solas ! 1293
Heyll! worthy with-owtyn) pere !
Heyll! goodly to gravntt all grace !
Heyll! emperower of^t þe word ferr and nere ! 1296
soferyn), and it^t plese yower hye empyre, 1297
[leaf 125] I have brocht yow wrytyng^t of^t grett a-prise,
wyche xall be pleseyng^t to yower desyre,
from^t pylatt yower hye Iustyce. 1300
He sentt yow word with lowly In-tenttt,
In ewery place he kepytt yower cummavndement,
as he is bovnd^t be his ofyce. 1303

emperower.

The Emperor orders his Judges to attend, and explain Pilate's letter. A, welcum masenger of^t grett plezeavns ! 1304
þi wrytyng^t a-non lett me se !
my lugges anon gyffe a-tendans,
To onderstand whatt þis wrytyng^t may be, 1307
wethyr it be good ar^t ony deversyte,
Or elles natt for my^t awayll;
Declare me þis In all þe hast. 1310

provost.

The Provost says the letter is about the Prophet Jesus, syr, þe sentelles¹ we woll dyscus, 1311
& it plese yower hye exseleyns,
the In-tentt of^t þis pystell is þus:
pyllatt recummandytt to yower presens, 1314
And of^t a prophett is þe sentelles,¹

¹ ?read sentens.

whos name was callyd Iesus.

He is putt to dethe with vvolens,

for he chalyngyd to be kyng^t of Lewys;

þerfor he was crucyfyed to ded^t,

And syn^t was beryyd, as þey thowth reson;

also he cleymyd hym-sylf son^t of þe godhed.

þe therd nygth he was stollyn^t away with treson, 1322 [leaf 125, back]

with his desypilles þat to hym had dyleccyon, 1323 and whose body
so with hym^t away þey zode.
was stolen by
his Disciples.

I merveyll how þey ded with þe bodyyss corupcyon;

I trow þey wer fed with a foward fode. 1326

Imperator.

crafty was þer connyngh, þe soth for to sey n.

thys pystyll I wyll kepe with me yif I can;

* also I wyll have cronekylyd þe zer^t and þe reynne,

þat never xall be for-gott, who-so loke þer-on. 1330

masengy^r, owt of þis town^t with a rage!

Hold^t þis gold^t to þi wage,

mery for to make.

nvncyus.

fare-well, my lord^t of grett renown,

for owt of town^t my way I take. 1335

Here entyr mawdleyne with hyr dysypyll, þus
seyyng^e.

[PART II. Scene 31.]

mavdlyn.

A! now I remembry my lord þat put was to ded^t 1336 Mary Magdalene
with þe Lewys, with-owtyn^t gylt or treson: speaks of
speaks of
Christ's death
and resurrec-
tion,

þe therd nygth he ros be þe myth of his godhed;

vp-on^t þe sonday had his gloryus resurreccyon); 1339

And now is þe tyme past of his gloryus asencyon;

He steyyd to hevyn^t, and þer he is kyng^t:

A! his grett kendnesse may natt fro my mencyon.

¶ of Alle maner tongges he zaf vs knowyng^t,

for to vndyrstond every language;

Now have þe dysylpylls take þer passage

Part II. Scene 31.
Jerusalem.

and the Gift of
Tongues.
His disciples
have gone
abroad to
preach the
Gospel.
[leaf 126]

to dyvers contreys her and ȝondyr,
to prech and teche of his hye damage :
full ferr ar my brothyrn de-partyd asondyr. 1348

Part II. Scene 32.

Heaven.

[*PART II. Scene 32.]*

Her xall hevyne opyne and Iesus xall shew [hymself.]

Iesus.

Jesus says he
has rested in
the Moon,

O, þe onl-clypsyd sonne, tempyll of salomon! 1349

In þe mone I restyd, þat never chonggyd goodnesse ;

In þe shep of noee, fles of Iudeon ;

she was my tapyrnakyll of grett nobyllnesse, 1352

she was þe paleys of phebus brygthnesse,

she was þe wessell of puer' clennesse,

wher my godhed ȝaff' my manhod myth,

the vessel of
Purity,

My blyssyd mother, of demvre femynyte 1356

for mankynd, þe feynndes defens, 1357

Queen of Jeru-
salem and
Empress of
Hell.

quewne of Iherusalem, þat heuelynly cete,
empresse of hell, to make resystens.

she is þe precyus pynd full of ensens ; 1360

the precyus synamver, þe body thorow to seche ;

she is þe myrskie aȝens þe hertes of vvolens,

þe Lentyll Ielopher aȝens þe cardyakylles wretch ; 1363

The goodnessse of my mother', no tong' can expresse,
ner' no clerke, of' hyr', hyr' Ioyys can wryth. 1365

Butt now of my servant I remembyr þe kendnesse ;

with heuelynly masage I cast me to vesyte,—

No tongue can
express her
goodness.

Raphaell, myn angell, In my syte ;— 1368

He will send
Raphael to bid
Mary Magdalene
go to Marcyll,
and convert it.

to mary Mavdleyn) decende In a whyle,

Byd her' passe þe se be my myth,

And sey she xall converte þe land of marcyll. 1371

angelus.

O gloryus lord, I woll resortt 1372

to shew your servant of yower grace.

she xall labor for þat londes comfortt,

from heuynesse þem) to porchasse, 1375

tunc decendet angelus.

[leaf 126, back]
He will send
Raphael to bid
Mary Magdalene
go to Marcyll,
and convert it.

[PART II. Scene 33.]

- ¶ Abasse þe novitt, mary, In þis place;
Ower lordes precept þou mu^t full-fyll,
to passe þe see In shortt space
On^þ-to þe lond of marcyll.
Kynge and quene converte xall ȝe,
An i bⁿ a-mytyd as an holy apostylesse;
Alle þe lond xall be techyd alonly be the;
goddes lawys on^þ-to hem ȝe xall expresse. 1383
þer-for hast yow forth with gladnesse,
goddes commavdement for to fullfylle. 1385
- mari Mawdleyne.
- He þat from my person viij dewlles mad to fle, 1386
be vertu of hym alle thyngⁱ was wrowth;
to seke thoys pepyll I woll rydy be.
as þou hast commavndytt, In verty þey xall be browth.
- ¶ with þi grace, good lord, In deite, 1390 and starts to
Now to þe see I wyll me hy,
sum sheppyngⁱ to asspy.
Now spedē me, lord, In eternall glory!
now be my spedē, allmyty trenite! 1394

*Part II. Scene 33.**Jerusalem.
Mary
Magdalene's
House.**The Angel**Raphael tells**Mary to go to
Marcyll, convert
the land, and be
an Apostoleess.**[leaf 127]**She says she is
ready to go,**and starts to
find a ship to
sail in.*

[PART II. Scene 34.]

*Part II. Scene 34.
Coast of Judea**Here xall entyre a shyp with a mery song.**shep-man.*

- stryke! skryke! lett fall an ankyr to grownd!
Her is a fayer haven to se!
comyngly In, loke þat ye sowndⁱ;
I hope good harbarow have xal wee!
loke þat we have drynke, boy þou. 1399

*The Shipman
bids his men
anchor,*

boy.
I may natt for slep, I make god a wowl;
þou xall a-byde ytte, and þou werⁱ my syer. 1401

shepman.

why, boy, we arⁱ rydy to go to dyner. . . . 1402 and asks his boy
xall we no mete have?

for their dinner.

[leaf 127, back]

The Boy declares he can't get the dinner, he's so bad with the cramp :	Natt for me be of' good chyer, thowē ye be sor hongord tyll ȝe rave, I tell yow plenly be-forn); for swyche a cramp on me sett is, I am a poynt to fare þe worse ; I ly and wryng' tyll I pysse, And am a poyntt to be for-lorn).	1405 1406 1410
--	---	----------------------

• master.

now, boy, whatt woll be bis seyll? 1411

boy.

but a fair
damsel's coming
to help him. Nothyng' butt a fayer damsell;
she shold^t help me, I know it well,
Ar elles I may rue þe tyme þat I was born). 1414

be master.

Be my trowth, syr boye, þe xal be sped; 1415
I wyll hyr bryng on-to yower bed;
now xall þou lern a damsell to wed,
she wyll nat kysse þe on skorn). 1418

The Shipman
beats the boy.

bete hym.

þe boy.

A skorn, no, no, I fynd it hernest ! 1419
the dewlle of hell motte þe brest,
for all my corage is now cast;
alasse ! I am for-lorn ! 1422

mav[d]leyn).

Master of þe shepe, a word with the. 1423

[leaf 128]

master.

The Master tells All redy, fayer woman, whatt wol 3e?
Mary Magdalene

mary [maudleyn.]

of whense is thys shep? tell ȝe me;
and yf ȝe seyle with-in a whyle. 1426

master.

that his ship
sails at once to
Marcylle.

We woll seyle þis same day,
yf þe wynd be to ower pay. 1427

þis shep þat I of̄ sey,
is of̄ þe lond of̄ marcyll.

1430

Mary [maudleyn.]

syr, may I natt with yow sayle?
& ȝe xall have for yower awayle.

1431

master.

Of̄ sheppyḡ þe xall natt faylle;
for vs þe wynd is good *and* saffe.
yond þer is þe lond of̄ torke,
I wher full loth for to lye.

They sail,

1434

see Turkey

now xall þe shep-men syng.

of̄ þis cors we thar nat a-baffe,
yender is þe lond of̄ satyllye.

1437

1438 and Satalye,

ȝi stryk! be-ware of̄ sond!

cast a led, & In vs gyde!

of̄ marcyll, þis is þe kyngges lond.

1441 and land Mary
Magdalene at
Marcyille.

go a lond, þow fayer woman, þis tyde,
to þe kyngges place; yonder may ȝe se.
sett of̄, sett of̄ from lond!

þe boy.

[leaf 128, back]

All redy, master, at thyd hand.

1445

Her goth þe shep owt of̄ þe place.**Mary [Maudleyn.]**

O Iesu! þi mellyfluos name

1446

Mott be worcheppyd with reverens!

Iord! gravnt me vyclore a-ȝens þe fyndes flame,
And yn þi lawys gyf̄ þis pepyll credens.

She prays Christ
to grant her
power to show
forth his

1449 Godhead.

I wyll resortt be grett conveyrens,

On his presens I wyll draw ner'

of̄ my lordes lawys to shew[w] þe sentens,

1450

bothe of̄ his godhed *and* of̄ his power.

1453

Here xall mary entyr be-fore þe kyng.**[PART II. Scene 35.]****Part II. Scene 35.**

Now, þe hye kyng crist, mannes redempcyon,
mote save yow, ser kyng, regnyng! In equite,

1454 *Marcyille.*
The King's
Palace.

Mary Magdalene & mote gydde yow yow þe [way] toward sauasyon),
 in Jesus's name
 begs the King of
 Marcylle to let
 her dwell there. That was, *and is, and ever* xall be, 1458
 for mannes sowle þe reformacyon;
 In his name, lord, I be-seche þe,
 with-In þi lond to have my mancyon). 1461

rex [King of Marcylle.]

[leaf 122] Iesu ! Iesu ! *quat* deytle is hym? þat? 1462
 The King abuses
 Jesus and her, I defye þe *and* þyn a-penyon!
 thow false lordeyn, I xal fell þe flatt!
 who made the so hardy to make swych rebon? 1465

mary.

syr, I com natt to þe for no decepcyon), 1466
 But þat good lord crist hether me compassyd;
 to receyve hys name, ittis yower refeccyon),
 and þi forme of mysbele[f] be hym may be losyd. 1469

rex.

asks who Jesus And whatt is þat lord þat thow speke of^t her? 1470
 is,

Mary.

I^d est salvator, yf thow wyll ler,
 þe secunde person þat hell ded conquer,
 & þe son of þe father In trenyte. 1473

Rex.

of what power, And of^t whatt power is þat god þat ȝe reherse to me?

Mary

He mad hevyn and erth, lond and see,
¹and all þis he mad of^t nowthe. 1476

Rex.

woman, I pray ȝe answer me. 1477
 and how he was
 made. whatt mad god at þe fyrist be-gynnyng?
 thys processe ondyrstand wol we,
 that wold I lerne; Ittis my plesyng. 1480

[¹ MS. & and all.]

mary.

(Iesu, mercy !¹)

- | | | |
|---|------|---|
| syr, I wyll declare al <i>and sum</i> , | 1482 | [leaf 129, back]
Mary tells the
King how God
created the
world. On
Sunday he
made the
Heavens, |
| what from god fryst ^t ded procede : | | |
| He seyd, 'In principio erat verbum,' | | |
| & with þat he provyd his grett godhed ; | 1485 | |
| He mad heuen for ower spedē, | | |
| wher-as he sytth In trones hyee. | | |
| His mynystrys next, as he save nede, | | |
| His angelus <i>and archangylles</i> all the compeny. | 1489 | Angels and
Archangels. |
| vp-on þe fyfth day god mad all þis, | 1490 | |
| as it was plezyng ^t to his Intent. | | |
| on þe munday he wold natt mys | 1492 | On Monday,
the sun, moon,
stars and sky |
| To make sonne, mone, <i>and</i> sterrys & þe fyrmentament ; | | |
| The sonne to be-gynne his cors In þe oryent, | 1494 | |
| & ever labor with-owtyn ^t werynesse, | | |
| & kepytt his covrs In-to þe occident. | | |
| The twysday, as I ondyrstond þis, | 1497 | On Tuesday he
sat on the
waters, and
made sea and
land. |
| grett grace for vs he gan to In-cresse ; | | |
| þat day he satt vp-on wateris, | | |
| as was lykyng to his goodnesse, | 1500 | |
| As holy wrytt berytt wetnesse. | 1501 | |
| þat tyme he made both see <i>and</i> lond ^t , | | |
| All þat werke of grett nobyll-nesse, | | |
| as it was plezyng ^t to his gracyus sond. | 1504 | |
| On þe weddysday, ower lord of mythe | 1505 | [leaf 130]
On Wednesday
he made fish
and fowl. |
| made more at his plezyng ^t ; | | |
| fysche In flod, <i>and</i> fowle In flyth ; | | |
| And all þis was for ower hellpyng ^t . | 1508 | |
| On the thorsday, þat nobyll kyng ^t | | |
| mad dyverse bestes grett <i>and</i> smale ; | | |
| He yaff hem erth to ther fedyng ^t , | | |
| and bad hem cressyn ^t be hylle <i>and</i> dale. | 1512 | |
| And on þe fryday, god mad man, | 1513 | On Friday, man
in his own
likeness. |
| as it plezett his hynesse most ^t . | | |

¹ 'Iesu mercy' is at the bottom of the page, in the margin.

- after his ownⁿ semelytude than,
and ȝaf hemⁿ lyfe of þe holy gost.¹⁵¹⁶
- On Saturday, he
blest his works
and bad 'em
multiply; and
- O[n] þe satyrday, as I tell can,
All his werkys he ganⁿ to blysse;
He bad themⁿ mulytly and Incresse than),
as it was pleȝyngⁱ to his worthynesse.¹⁵²⁰
- on Sunday he
rested.
- And onⁿ þe sonday, he ganⁿ rest take,¹⁵²¹
as skryptur declarytt pleyn,
þat al shold^k reverens make
to hyr makar þat hemⁿ doth susteyn),¹⁵²⁴
vp-onⁿ þe sonday to leuen) In his servyse,
& hymⁿ alonly to serve, I tell yow pleyn).¹⁵²⁶

rex.

- The King says
his Gods did
these things,
- Herke, woman, thow hast many resonnes grett;¹⁵²⁷
I thyngk, onⁿ-to my goddes aperteynyngⁱ þey beth.
but þou make me answer son, I xall þe frett,
& cut þe tongue owt of þi hed^k.¹⁵³⁰

[leaf 130, back]

Mary.

- syr, yfⁱ I seyd^k amys, I woll retur[n] agayn).¹⁵³¹
leve yower encomberowns ofⁱ perturbacyon,
& lett me know what yower goddes byn),
And how þey may save vs fromⁿ trevbelacyon.¹⁵³⁴

rex.

- and orders all to
go to their
Temple.
- Hens to þe tempyll þat we war,¹⁵³⁵
and þer xall thow se a solom syth.
Com onⁿ all, both lesse and more,
thys day to se my goddes myth.¹⁵³⁸

Here goth þe Kynge with all his a-tendavnt to
þe tempyll.

Part II. Scene 36.
The Temple at
Marycille.

[PART II. Scene 36.]

- Loke now, qwatt seyyst thou be þis syth?¹⁵³⁹
How pleȝeavnittly þey stond, se thou how!
lord, I besech þi grett myth,
speke to þis chrisetynⁿ þat here sestt þou.¹⁵⁴²
- The King of
Marcyille prays
his God to speak
to Mary
Magdalene.
- ¶ speke, god lord, speke! se how I do bow!

Herke, þou pryst! quat menytt all this?
 what! speke, good lord! speke! what eylytt þe now?
 speke, as thow artt bote of all blysse!

1546

prysbiter.

lord, he woll natt speke whyle chriseten her is.

The God won't
speak while a
Christian's
near.

Mary.

syr kyng; and it pleze yower gentylnesse,
 gyff me lycens my prayors to make
 on-to my god In heven) blysch,
 sum merakyll to shewyn) for yower sake.

1548 Mary asks leave
to try her God,

to show a
miracle for the
King's sake.

Rex.

pray þi fylle, tyll þen knees ake.

1552

mary.

Domitus, illuminacio mea, quem timebo!

She prays,

Dominus, protector vite mee, a quo trepedabo!

[leaf 131]

Here xal þe mament tremyll and quake.

and the Idol
quakes

Now, lord of lordes, to þi blyssyd name sanctificatt,
 most mekely my feyth I recummand.

1556

She prays again
to God to show
his power.

pott douȝ þe pryd of mamentes violatt!

lord, to þi lover þi goodnessse descend;

1558

lett natt þer pryd to þi poste pretend,
 wher-as is rehersyd þi hye name Ihesus.

good lord, my pror I feythfully send;

Lord, þi rythwysnesse here dyscus!

1562

Here xall comme a clowd frome hevene, and sett
 þe tempyl One a fyre, and þe pryst and þe cler[k]
 xall synke; and þe kyng gothe home, þus seyyng,

The Temple is
set on fire,
and the Priest
sinks.

[Rex.]

A! owȝt! for angur I am þus deludyd.

1563 [leaf 131, back]

I wyll be-wreke my cruell tene.

alas! with-In my-sylfe I am concludytt.

þou woman, comme hether and wete whatt I mene;

The King tells
Mary that if
she can make
his wife with
child,

My wyff and I to-gether many ȝerys have byn,

& never myth be conceyvyd with chyld,

1568

DIGBY MYST.

he'll obey her yf þou for þis canst fynd a mene,
 God. I wyll a-bey þi god, and to hym be meke and myld. 1570

Mary.

Now, syr, syn) þou seyst so, 1571
 to my lord I pr[a]ye with reythfull bone;
 be-leve In hym and In no mo,
 & I hope she xall be conceyvyd sone. 1574

Rex.

Now he is sick, A-woyd, awoyd, I wax all seke, 1575
 and will go to bed. I wyll to bed þis same tyde.
 I am so wexyd with zen) sueke,
 þat hath ner to deth me dyth. 1578

Here þe Kynge goþ to bed In hast, and mary goþ
 In-to an olde logge with-owt þe gate, þus seyyng.

mary.

Mary prays to Christ to send her food and drink. Now, cryst, my creatur, me conserve and kepe, 1579
 þat I be natt confunddyd with þis reddure!
 for hungor and thurst, to þe I wepe;
 lord, demene me with mesuer! 1582
 as þou savydyst daniell from þe lyounes rigur,
 Be abacuk þi masengyR, relevyd with sustynovns,
 good lord, so hellpe me and sokore,
 lord, as ittis þi hye pleȝawns. 1586

Part II. Scene 37.
Heaven: then,
outside Marcille
Palace.

[PART II. Scene 37.]

Jesus.

Jesus bids Angels feed Mary, and take her to the King's chamber. My grace xall grow, and don descend to mary my lover, þat to me doth call, Hyr assatt for to a-mend; she xall be relevyd with sustinons corporall. now, awngelus, dyssend to hyr In especyall, And lede hyr to þe prynssys chambyr ryth. bed hyr' axke of his good be weyys pacyfical; and goo yow be-fore hyr with reverent lyth. 1587 1590 1594

Primus angelus.

Blyssyd lord, In þi syth
we dyssend on-to mary.

1595 The angels
come downijth angelus.

We dyssend from yower blysse bryth;
On-to yower cummavndement we aplye.
Tunc dissenditt angelus.

1598 to Mary Mag
dalene,

primus dyxit.

mary, ower lord wyll comfortt yow send:
he bad, to þe kyng ye xuld take þe waye,
hym to a-say, yf he woll condescend;
as he is sleepyng, hem to a-saye.

1599 and tell her that
Jesus bids her
go to the King
of Marcylle,
1602ijth angelus.

Byd hym releve yow to goddes pay,
And we xal go be-fore yow with solewlyth;
In a mentyll of whyte xall be ower araye;
The dores xall opyn a-zens vs be ryth.

1603 [leaf 132]
while they walk
before her with
lights,
clad in mantles
of white,
1606

Mary.

O, gracyus god, now I vndyrstond! 1607

thys clothyng of whyte is tokenyng of mkenesse. tokens of meek-
ness.

now, gracyus lord, I woll natt wond,

yower preseptt to obbeyp with lowlynnesse. 1610 Mary will obey.

Here goth mary, with þe angelus be-fore hyre, to
þe Kyngges bed, with lythys berynge, þus seyyng
mary.

[PART II. Scene 38.]

[Mary.]

thow froward Kyng!, trobelows and wood,
that hast at þi wyll all worddes wele,
Depart with me with sum of þi good,
that am in hongor, threst, and cold!

1611 Mary bids the
King share some
of his goods
with her,
and turn from
his evil ways.

god hath þe sent warnyngys felie;
I rede þe torne, and amend þi mood;
Be-ware of þi lewdnesse, for þi own hele!
And thow qwen, tvrne from þi good.

1614

Here mari woydyt; and þe angyll and mary
chong[e] hyr clotheyng, þus seyyng þe Kynge.

1618 She warns the
Queen too,
and puts on the
Angel's garment.

[Kyng.]

- | | | |
|--|---|------|
| The King of
Marcyole
[leaf 132, back] | A! þis day is com! I am mery <i>and</i> glad;
The son is vp, <i>and</i> shynyth bryth. | 1619 |
| says that in his
sleep a fair
Woman in
white, | A mervelous shewyng, In my slep I had,
That sore me trobelyd, þis same nyth:
A fayer woman I saw In my syth,
All In whyte was she cladd; | 1622 |
| led by an angel,
appeared to
him, | Led she was with an angyll bryth,
to me she spake with wordes sad. | 1626 |

regina [The Queen of Marcylle.]

- | | |
|--|------|
| I trow, from ^d good ^d þat þey wer' sentt; | 1627 |
| In ower hertes we may have dowte; | |
| I wentt ower chambyr shold ^d a brent, | |
| for þe lyth þat þer was all a-bowth. | 1630 |
| and, as the Queen adds,
bade them help
the needy, with
their goods. | |
| to vs she spake wordes of ^d dred ^d , | |
| that we xuld help þem ^d þat haue nede, | |
| with ower godes, so god ded byd, | |
| I tell yow with-owtyn ^d dowthe. | 1634 |

rex.

- | | | |
|--|--|--------------|
| The King sends
a knight to
fetch the
Woman. | Now, semely wyff, þe sey ryth well.
A knyth a-non) with-owtyn) delay!
now, as þou hast byn) trew as stytte,
goo fett þat woman be-fore me þis daye. | 1635
1638 |
|--|--|--------------|

Miles.

- my sovereyn lord, I take þe waye; 1639
she xall com at ower plesewyns.
yower sovereyn wyll I wyll goo saye,
ittis almesse hyr to a-wawns. 1642

[leaf 133] thunc transiunt miles ad mariam.

[PART II. Scene 39.]

- Part II. Scene 39.* [PART II. Scene 39.]
Marcyll. Our
side the Palace; then, inside. sped well, good woman! I am to be sent,
yow for to speke with be Kyng. 1643

Maria.

gladly, ser, at hys Intentt,
I comme at his own plezeing.1646
Mary comes
gladly.

Tunc transytt maria ad regem.

The mythe and þe powere of þe heye trenyte,1647 Mary greets
the wysdom of þe son, mott governe yow In ryth!
the Holy gost mott with yow be!
what is yowre wyll? sey me In sythe.1650 and asks what
he wants.

Rex.

thow fayer woman, ittis my delyth,1651 He says,
þe to refresch is myn Intentt,
with mete and mony, and clothys for þe nyth,to give her food
and money.
And with swych grace as god hathe me lentt.1654

Maria.

Than fullfylle ȝe goddes cummaudement,1655 Mary bids him
pore folk In mysch[ef], þem to susteyn.
help the poor,

Rex.

Now, blyssyd woman, reherse here presentt,
the Ioyys of yower lord In heven.1658

Mary.

¶ A! blyssyd þe ower, and blyssyd be þe tyme,1659 and blesses the
þat to goddes lawys ȝe wyll gyff credens,
time in which
he turned to
God.
to yower selfe ȝe make a glad pyme
A-ȝens þe fenddes Malycyows violens.1662
from god a-bove, comit þe In-fluens,[leaf 133, back]
Be þe Holy gost In-to þi brest sentt down,
for to restore þi of-fens,1663
þi sowl to bryng to ewerlastyng salvacyon.
Thy wyffe, she is grett with chyld;1668
Lyke as þou desyerst, þou hast þi bone.She tells him his
wife is great
with child.

Regina.

A! ȝe! I felytt ster In my wombe vp and down;1669 The Queen feels
I am glad I have þe In presens.the child quick
within her.
O blyssyd womman, rote of ower savacyon,
þi god woll I worshep with dew reverens.1672

Rex.

The King asks
Mary her name, Now, fayer womman, sey me þe sentens, 1673
I be-seche þe, whatt is þi name?

Mary.

ser, aȝens þat I make no resystens,
Mary mavdleynd with-owtyn blame. 1676

rex.

and thanks her, O ! blyssyd mary, ryth well is me 1677
þat ewer I have abedyn þis daye.
now thanke I þi god, and specyally ȝe,
And so xall I do whyle I leve may. 1680

mary.

[leaf 134] ȝe xall thankyt peter, my master, with-owt delay. 1681
He is þi frend, stedfast and cler ;
To allmythy god he halp me pray,
and he xall crestyn yow from þe fynddes power, 1684
In þe syth of god an hye.

rex.

now suerly ȝe answer me to my pay ;
I am ryth glad of þis tyddynges.
and gives her
possession of
all his goods,
to do what she
likes with till
he comes home
from being bap-
tized by St. Peter. Butt, mary, In all my goodes I sese yow þis day, 1688
for to byn at yower gydyng,
And þem to rewlyn at yower pleȝeyng 1690
Tyll þat I comme hom a-gayn.
I wyll axke of yow neythyr lond nor rekynyng,
But I here delever yow power pleyn. 1693

regina.

Now, worshefull lord, of a bone I yow pray, 1694
And it be pleȝeyng to yower hye dognite.

Rex.

Madam, yower dysyer on-to me say.
what bone is þat ȝe desyer of me ? 1697

regina.

Now, worshefull sovereyn, In eche degré,
 þat I may with yow goo,
 A crestyn' womman made to be.
 gracyus lord, it may be soo.

1698 The Queeu begs
 that she may go
 with him

1701

Rex.

A-las! þe wyttes of wommen, how þey byn wylld!
 And þer-of fallytt many a chansse.
 A! why desyer it? and yow ar with chyld.

The King dis-
 suades his wife
 (leaf 134, back)
 from going

1704

regina.

A! my sovereyn, I am knett In care,
 but ȝe consedyr now þat I crave;
 for all þe lowys þat ever ware,
 be-hynd yow þat ȝe me nat leve.

1705

She begs him
 not to leave her
 behind,

1708

Rex.

wyff, syn! þat ȝe woll take þis wey of pryse,
 þerto can I no more seyn!,
 now, Iesu be ower gyd, þat is hye Iustyce,
 And þis blyssyd womman, mary magleyn!

1709 and he agrees to
 take her.

1712

Mary.

syth ȝe ar consentyd to þat dede,
 thè blyssyng of god gyff to yow wyll I;
 He xall save yow from all dred,
 In nomine patrys, et filij, et spiritus sancti. amen! 1716

Mary blesses
 them.

Ett tunc navis venit In placeam, et navta dicit.

[PART II. Scene 40.]

Part II. Scene 40.
Marcyle shore.

[Navta.]

Loke forth, grobbe, my knave,
 & tell me what tydynges þou have,
 & yf þou a-spye ony lond.

1717

1719

boy.

In-to þe shrowdes I woll me hye.
 be my fythe, a castell I aspye,
 & as I ondrystond.

The Shipman's
 boy Grobbe
 sees a Castle

1722

navta.

sett þer-with, yf we mown,
The ship arrives for I wott ittis a havyn town) 1723
at Marcylle,
þat stondyt vp-on a strand.
1725

Ett tuncc transitt rex ad navem, et dicit rex.

[leaf 135] [Rex. The King of Marcylle.]
and the King How, good man, of whens is þat shep ? 1726
I pray ȝe ser, tell þou me.

navta.

ser, as for þat, I take no kepe ;
for qwat cauze enquire ȝe ? 1729

rex.

wants to sail off in her. for cavsys of nede, seyle wold we ; 1730
ryth fayn we wold ower byn.

navta.

The Shipman suggests that he's stolen some man's wife, and wants to carry her away; ȝee, butt me thynkytt, so mote I the,
so hastely to passe, yower spendyng is thyn. 1733
I trow, be my lyfe,
þou hast stollyn sum mannes wyffe ; 1734
þou woldyst lede hyr owt of lond.
never-þe-les, so god me save,
lett se whatt I xall¹ have,
or elles I woll nat wend. 1736
1739

rex.

but for 10 marks, he agrees to take the King and Queen to the Holy Land. Ten marke I wyll ȝe gyff,
yf þou wylt set me vp at þe cleyff
In þe holy lond. 1742

navta.

set of, boy, In-to þe flos ! 1743

boy.

I xall, master, þe wynd is good ;
Hens þat we wer. 1745

lamentando regina.

[¹ MS. xall xall.]

[PART II. Scene 41.]

[Regina.]

A! Lady! helpp In þis nede.

1746

þat In þis floc^t we drench natt.

O blyssyd lady! forȝete me nowth!

1748

A! mary, mary, flower of wommanned!

*The Queen of
Marsyile calls
on Mary to help
her.*

Rex.

a! My dere wyffe! no dred ȝe have,
butt trust In mary mavdleyn,
And she from^t perelles xall vs save;
to god for vs she woll prayyn.

1750

1753

regina.

A! dere hosbond, thynk on me,
& save yower sylfe as long as ȝe may;
for trewly itt wyll no other-wyse be;
full sor my hart it makytt þis day.

1754

1757

A! þe chyld þat be-twix my sydes lay,
þe wyche was conseyyvd on me be ryth!*She is in child-
birth,*Alas! þat wommannes help is away;
an hevy departyng is be-twix vs In syth;
for now departe wee.

1761

for de-fawte of^t wommen here In my nede,
deth my body makyth to sprede.1763 *and having no
woman's help,*now, mary mavdleyn, my sowle lede!
In manus tuas, domine!1766 *commits her
soul to God,
and dies.*

Rex.

Alas, my wyff is ded!
alas! þis is a carefull chans!
so xall my chyld, I am dred,
& for defawth of^t sustynous.
good lord, þi grace gravnte to me!
A chyld be-twen^t vs of^t Increse,
an it is mother-les!
Help me, my sorow for to releesse,
yf þi wyl it be!1767 *The King
laments his
wife's death,*

1770

1771 *and prays God
to keep his child
alive.*
[leaf 136]

1775

navta.

The storm increases.
benedicite, benedicite ! 1776
qwat wethyr may þis be ?
ower mast woll all a-sondyr. 1778

boy.

The men want to throw the Queen's corpse overboard.
Master, I þer-to ley myn ere ; 1779
it is for þis ded body þat we bere ;
cast hyr owt, or elles we synke ond[yr.] 1781

make redy for to cast hyr owt.

Rex.

The King begs them to put it and his child on a rock.
nay, for goddes sake, do natt so ! 1782
& þe wyll hyr In-to þe se cast,
gyntyll seres, for my love do.
ȝendyr is a roch In þe west : 1785
as ley hyr þer-on all a-bove,
and my chylde hyr by. 1787

navta.

The corpse and child are laid there,
as þer-to I a-sent well. 1788
& she were owt of þe wessell,
all we xulde stond þe more In hele,
Isey yow werely. 1791

Rex.

and the King kisses them.
ly here, wiff, and chyld þe by. 1792
blyssyd mavdleyn, be hyr rede !
with terys wepyng, and grett causse why,
I kysse yow both In þis sted. 1795
now woll I pray to mary myld
to be þer gyde her. 1797

tunc remigat a montem, et navta dicit.

[leaf 136, back]

[Navta].

The ship reaches the Holy Land.
pay now, ser, and goo to lond, 1798
for here is þe port ȝaf I ondyrstond,
ley down my pay In my hond,
& be-lyve go me fro. 1801

ex.

I gravnt þe, ser, so god me save.
lo, here is all þi connownt,
all-redy þou xall it have,
and a marke more þan þi gravnt.
& þou page, for þi good obedientt,
I gyff yow be-syde yower stynt,
Eche of yow a marke for yower wage.

1802 The King of
Marcytle pays
the Shipman
and his Boy,
a mark each
extra.

1805
1806

1808

nawta.

now he þat mad bothe day and nyth,
He sped yow In yower ryth,
well to go on yower passage!

1809
1811

[PART II. Scene 42.]

peter.

now all creatures vp-on mold,
þat byn of crystes creacyon,
to worcheþ Iesu þey ar be-hold,
nor never a-ȝens hym to make waryacyon.

1812 St. Peter says
that all folk are
bound to worship Jesus.

1815

rex [The King of Marcytle.]
ser, feythfully I be-seche yow þis daye;
wher peter þe apostull is, wete wold I.

1816 The King of
Marcytle asks
for Peter,

þeter.

ittis I, syr, with-owt delay;
of yower askyng tell me qwy.

1819

rei.

ser, þe soth I xall yow seyn,
and tell yow myn Intentt with-In a whyle.
þer is a woman hyth mary maydleyn,
þat hether hath laberyd me owt of mercyll ;—
on-to þe wyche woman I thynk no gyle,—
and þis pylgrameage cavsyd me to take.
I woll tell yow more of þe styllle,
for to crestyn me from wo and wrake.

[leaf 137]
and says that
Mary Magdalene
has sent him to

1823

1827 be baptized by
Peter.

peter.

O, blyssyd be þe tyme þai ȝe ar' falle to grace, 1828
 & ȝe wyll kepe yower be-leve after my techeyng,
 & alle-only for-sake þe fynd saternas,
 the commavndme[n]tes of god to have In kepyng.

rex.

The King of
 Marycle de-
 clares his belief
 in the Trinity,
 Christ's death
 and uprising,

for-soth, I be-leve In þe father, þat is of all wyldynge,
 And In þe son, Iesu Cryst, 1833
 also In þe holy gost, his grace to vs spredyng.
 I be-leve In crystes deth and his vprysyng. 1835

Petyr.

ser, þan whatt axke ȝe? 1836

Rex.

and prays Peter
 to baptize him.

Holy father, baptym, for charyte,
 Me to save In eche degré
 from þe fyndes bond. 1839

petyr.

Peter does so,
 In þe name of þe treinite,
 with þis water I baptysse ȝe,
 þat þou mayst strong be,
 A-ȝen þe fynd to stond. 1843

Tunc aspargit illum cum aqua.

[leaf 137, back]

rex.

A! holy fathyr, how my hart wyll be sor, 1844
 of cummav[n]ddementt and ȝe declare nat þe sentens.

petyr.

and bids the
 King visit the
 Stacions and go
 to Nazareth and
 Bethlehem.

syr, dayly ȝe xall labor¹ more and more,
 tyll þat ȝe have very experyens; 1847
 with me xall ȝe wall² to have more eloquens, 1848
 & goo vesyte þe stacyons by and by;
 to nazareth and bedlem goo with delygens,
 & be yower own In-speccyon yower feyth to edyfy. 1851

[¹ MS. labor.] [² ? dwell: wall is to well, flow.]

Rex.

- now, holy father, derevorth^y and dere,
mynⁿ Intent^t now know ȝe,
ittis gon^d full to ȝere,
þat I cam to yow ower þe se,
crystes servont and yower to be,
& þe lave^l of hym ever to fulfyll.
now woll I hom In-to my contre.
yower pver^p blyssynd, gravnt vs tylle,
þat, feythfully I crave.
- 1852 The King of
Marcyle says
1855
1856
[lawe]
he will go home.
1860

petrus.

- now In þe name of^f Iesu,
Cum patre et sancto speritu,
He kepe þe and save !
- Peter gives him
his blessing.
1863

et tunc rex transit ad navem, et dicit rex.

[PART II. Scene 43.]

Part II. Scene 43.
The Holy Land
Shore

- [Rex.]
- Hold^d ner, shepman, hold, hold !
ser, ȝendyr is on callyd after cold.
boy.
- 1864 The King of
Marcyle sees his

navta.

- A, ser ! I ken yow of^f old.
be my trowth, ȝe be welcum to me.
- old Shipman,
1867

Rex.

[leaf 138]

- now, gentyll marraner^r, I þe pray,
what-so-ewer þat I pay,
In all þe hast þat ȝe may,
Help me ower þe se.
- 1868 and asks him to
take him back
to Marcyle.
1871

navta.

- In good soth we byn a-tenddawnt^t ;
gladly ȝe xall have yower gravnt^t.
with-owtynⁿ ony connownt^t.
comme In, In goddes name !
- 1872 The Shipman
gladly agrees.
1875

and tells Grobbe grobbe, boy ! þe wynd is nor west! to haul up the sail

1876

fast a-bowth þe seyle cast!

rere vp þe seyll In all þe hast,

as well as þou can).

1879

et tunc navis venit ad-circa placeam: rex dicit.

*Part II. Scene 44.
At sea. The
Rock. Marcylle
strand.*

They see the
Rock

[PART II. Scene 44.]

[Rex.]

master of þe shyp, cast forth yower yee !

1880

me thynkyt þe rokke I gyn) to a-spye.

gentyll master, ȝether vs gye ;

I xall qwyt yower mede.

1883

navta.

where they laid
the Queen's
corse, with her
child.

I feyth it is þe same ston

1884

þat yower wyff lyeth vp-on) ;

ye xall be þer even) a-non,

werely Indede.

1887

[leaf 138, back]

The King sees
his babe all
sound,

Rex.

O þou myty lord of heven) region,

1888

ȝendyr is my babe of myn) own) nature,

preservyd and keptt from all corrupcyon !

blyssyd be þat lord þat þe dothe socur' ,

1891

and his wife too.

And my wyff lyeth her' fayer and puer !

fayer' and cler' is hur color to se !

a ! good lord, yower grace with vs Indure,

1894

My wvvys lyfe for to illumyn) .

1895

She awakes from
her trance,

A, blyssyd be þat puer vergyn),

from grevos slepe she gynnyt revyve !

A ! þe sonne of grace on) vs doth shynne !

now blyssyd be god, I se my wyff a-lyve !

1894

1895

1899

regina.

and blesses
Mary Magdalene
for saving her,

O vergo salutata, for ower savacyon !

1900

O pulcra et casta, cum of nobyll alyavns !

O almyty maydyn), ower sowlys confortacyon !

O demvr mavdlyn), my bodyys sustyñavns !

1903

þu hast wr[ə]ppyd vs In wele from all waryawys, 1904 and for taking
 & led me with my lord I[n]-to þe holy lond.
 I am baptysyd, as ye ar, be maryvs gyddavns,
 of sent peterys holy hand. 1907
 I sve þe blyssyd crosse þat cryst shed on his precyvs see Christ's
 blod; 1908 Cross and Sepulchre,
 His blyssyd sepulcur also se I;
 whe[r]for, good hosbond, be mery In mode,
 for I have gon þe stacyounes by and by. 1911 and go the
 Stacions.

Rex.

I thanke it, Iesu, with hart on hye; 1912 The King
 now have I my wyf and my chyld both.
 I thankytt, mavdleyn and ower lady, and Mary
 & ever shall do with-owtyn othe. 1915 Magdalene.

et tunc remigant a monte, et navta dicit.

[Navta.]

[leaf 138]

Now ar ȝe past all perelle; 1916
 Her is þe lond of mercylle!
 now goo a lond, ser, whan ȝe wyll,
 I pr[a]ye yow for my sake. 1919 The King and Queen reach
 Marcylle,

rex.

godamercy, Ientyll marraner!
 Her is x hi of nobylles cler,
 And euer þi frynd both ferre and ner;
 cryst save þe from wo and wrake! 1923

Here goth the shew owȝt ofe the place, and mavd-
 [leyn] seyth.

[PART II. Scene 45.]

Part II. Scene 45

[Mary Maudleyn.]

o, dere fryndes! be In hart stabyll,
 & [thynk] how dere, cryst hathé yow bowth! 1924 Mary Magdalene
 A-ȝens god be nothyng vereabyll;
 thynk how he mad all thyng of nowth.
 thow yow In poverté sumtyme be browth,
 [y]itte be In charyte both nyth and day, and bear their
 troubles patiently,

for Poverty is
God's house.

Blessed are the
meek,

and the feeders
of the hungry.

They who de-
stroy sin are the
Children of Life.

[leaf 139, back]

The King and
Queen kneel
down before

Mary Magdalene
and hail her as
their help

and the savior of
the Queen and
her boy.

and says they
have become
God's own
knights.

She gives the
King back his
goods.

[leaf 140]

for þey byn) blyssyd þat so byn) sowth,

for pavpertas est domum Dei;

1931

god blyssyt alle þo þat byn) meke *and* good,

& he blyssyd all þo þat wepe for synne.

þey be blyssyd þat þe hungor *and* þe thorsty gyff fode,

þey be blessyd þat byn) mercyfull a-zen) wrecched men,

þey byn) blyssyd þat byn) dysstroccyon) of synne, 1936

thes byn) callyd þe chyldren of lyfe,

On-to þe wyche blysse bryng! both yow *and* me,

that for vs dyyd on) þe rode tre. amen. 1939

Here xall þe kyng and þe quvene knele doun: rex
dicit.

[The King of Marcylle.]

Heyll be þou, mary! ower lord is with the! 1940

the helth of ower sowllies and repast contemplatyff!

Heyll, tabyrnakyll of þe blyssyd trenite!

Heyll, covnfortabyll sokor' for man *and* wyff! 1943

Regina.

Heyll þou chosyn) *and* chast of wommen alon! 1944

it passyt my wett to tell þi nobyllnesse!

þou relevyst me *and* my chyld on) þe rokke of ston),

& also savyd vs be þi hye holynesse. 1947

Mary.

Mary welcomes them, welcum hom), prynse *and* prynsses bothe! 1948

welcum hom), yong prynsse of diew *and* ryth!

welcum hom) to your own) erytage with-owt othe,

and to alle yower pepyll present In syth! 1951

now ar ȝe be-cum goddes own) knygth,

1952

for sowle helth salve ded ȝe seche,

In hom) þe holy gost hath take resedens,

& drevyn) a-syde all þe desepcyon) of wreche; 1955

& now have ȝe a knowle[ge] of þe sentens,

How ȝe xall com on)-to grace.

but now In yower godes a-zen) I do yow sese;

I trost I have governyd þem) to yower hertes ese; 1959

now woll I labor forth, god^t to plesē,
more gostly strenkth me to purchase.

1960 Mary Magdalene

rex.

O, blyssyd mary, to comprehend,
Ower swete sokor, ond^t vs have pete!

1962 is askt by the
King and Queen

regina.

To departe from^t vs why shovld^t ze pretende?
O blyssyd lady, putt vs nat to þat poverte!

not to leave
them.

1965

Mary.

Of yow *and* yowers I wyll have remeberavīs,
& dayly [y]ower bede woman for to be,
þat alle wyckydnesse from^t yow may have deleverans,
In quiet *and* rest^t þat leve may ze.

1966

She promises to
pray for them;

1969

rex.

now tñazne, yower puer^r blyssyng^r gravnt vs tylle!

mari.

The blyssyn^r of god^t mott yow fulfyll!
ille vos benedicatt, qui sene^l fine vivit et regnat!

1971 she blesses
them,

Her goth mary In-to þe wyldyrnesse, and þus and then goes
seyyng Rex. into the Wilder-
ness.

Rex.

A! we may syyn^r and wepyn^r also,
þat we have for-gon^r þis lady fre;
it brynggytt my hart In care *and* woo,
þe whech ower gydde *and* governor shovld^t a be.

1973 The King and
Queen of
Marcyle weep
at Mary's going.

1976

Regina.

þat doth perswade all my ble,
þat swete sypresse þat she wold^t so;
In me restytt neyther game nor gle,
that she wold^t from^t owere presens goo.

1977
1980 [leaf 140, back]

Rex.

now of^r hyr goyng^r I am nothyng^r glad,
But my londdes to gyddyn I myst a-plye:

1981 The King
resolves to guide
his folk.[¹ for sine.]

- The King of
Marcyle will
build churches,
punish heretics,
and give him-
self wholly to
Jesus.
- Lyke as sancte peter me badde,
Chyrchys In cetyllys I woll edyfye, 1984
& who-so a-zens ower feyth woll replye,
Mahond^d and his lawys I defye. 1987
A ! hys pryd eowt of my love xall have polucyon,
& holle on-to Iesu I me be-take. 1989

Part II. Scene 46
The Wilderness.

[*Part II. Scene 46.*]

Mari In herimo.

- Mary Magdalene
resolves to live
in humility,
and charity,
and abstinence,
- In þis deserte abydyn) wyll wee ; 1990
My sowle from) synne for to save,
I wyll ever abyte me with humelyte,
& put me In pacyens, my lord^d for to love ; 1993
In charyte my werkes I woll grave,
And In abstynens all dayys of^d my lyfe.
Thus my concyens of^d me doth crave ; 1996
than why shold I with my consyens st[r]yffe ? 1997
& ferdar-more I wyll leuen) In charyte,
at þe reverens of^d ower blyssyd lady,
In goodnesse to be lyberall, my sowle to edyfye ; 2000
of wordly fodes I wyll leve all refectyon) ;
feeding only on
food from
heaven.
leaf 141]
- Be þe fode þat commyt from) heven) on) hye,
thatt god wyll me send^d, be contemplatyff. 2003

Part II. Scene 47.
Heacen.

[*Part II. Scene 47. 1*]

Iesus.

- Jesus bids
Angels draw
Mary up into
the clouds,
and there feed
her with manna.
- O ! þe swettnesse of^d prayors sent on-to me, 2004
fro my wel-belovyd frynd with-owt waryovn^s!
with gostly fode relevyd xall she be.
angelles ! In-to þe clowdes ye do hyr havn^s ;
þer fede with manna to hyr systynovns ;
with Ioy of^d angylles þis lett hur receyve ;
Byd hur In Ioye with all hur afyawn^s, 2010
for fynddes frawd xall hur non deseyve. 2011

¹ The upper stage of the Pageant-Waggon. No doubt a curtain was drawn before Mary on the lower stage.

ij^{me} angelus.

O þou redulent rose þat of a vergyn sprong!¹

The Ang. is
praise Mary
Magdalene,

O þou precyus palme of wytory!

O þou osanna, angelles song!

2014

O precyus gemme born of ower lady!

lord, þi commav[n]ddement we obbey lowly.

and say they'll
obey Christ's
hest.

to þi servant þat þou hast gravnyd blysse,

2017

we angelles all obeyyn) devoutly;

we woll desend to þen wyldernessee.

2019

[PART II. Scene 48.]

*Part II. Scene 48.
The Wilderness,
then the Clouds.*

Here xall to angylles desend In-to wyldyrnesse;
and other to xall bryng an obile, opynly apering
a-loft In þe clowddes; þe to be-nethyn xall bryng
mari, and she xall receyve þe bred, and þan go
a-ȝen In-to wyldyrnesse.

ij^{me} angelus.

Mari, god gretyst þe with hevenly Influens,

2020 An angel tells
Mary that

He hath sent þe grace with hevenly synys;

þou xall byn onoryd with Ioye and reverens,

In-hansyd In heven) above wergynnes.

2023 [leaf 142, back]

þou hast byggyd þe here among spynys,

2024

god woll send þe fode be revelacyon;

þou xall be receyvyd In-to þe clowddes,

she shall be
taken up into
the clouds and
fed there.

gostly fode to reseyve to þi savacyon.

2027

Mari.

fiat voluntas tua In heven) and erth!

2028

now am I full of Ioye and blysse;

laid and preyse to þat blyssyd byrth!

I am redy, as his blyssyd wyll isse.

2031

Her xall she be halsyd with angelles with

The angels draw
her up into the
clouds,

Asumpta est maria in nubibus; celi gavdez,
Angeli lavdantes felium Dei; et dicit mari:

O þou lord of lorddes, of hye domenacyon!

2032 and she praises
and thanks
Jesus.

In hewen) and erth worsheppyd be þi name.

[¹ MS. spornig]

How þou devydyst me from hovngur¹ and wexacyon,
 O gloryus lord, In þe is no fravddes nor no defame!
 but I xuld serve my lord, I wer' to blame, 2036
 wych fullfyllyt me with so gret felicete,
 with melody of angylles shewit me gle and game,
 & have fed me with fode of most delycute. 2039

*Part II. Scene 49.
The Wilderness.*

[PART II. Scene 49.]

Her xall speke an holy prest in þe same wyldyrnesse þus seyyng þe prest.

[The holy Prest.]

A Priest begs Jesus, by his 7 names, 2040
 so gret mesteryys shewyde from heven,
 with grett myrth and melody,
 with angylles brygth as þe lewyn. 2043
 [leaf 143]
 to let him see Mary Magdalene. 2045
 Lord Iesu, for þi namys sewynne,
 as gravnt¹ me grace þat person to se.

Her he xal go in þe wyldyrnesse and spye mari
 in hyr devocyon, þus seyyng þe prest.

He goes near, sees her, greets her, 2046
 Heyl, creature, crystes deleccon!
 Heyl, swetter þan sugar or cypresse!
 Mary is þi name be angylles relacyon,
 grett art þou with god for þi perfytnesse. 2049
 þe loye of Ierusallem shewyd þe expresse,
 þe wych I never save þis xxx wynter and more;
 wherfor I know well þou art of gret perfy[ti]nesse,
 I woll pray yow hartely to she[w] me of yower lord.

mari.

Mary says she's livd 30 years in her cell,
 has been raisd up to heaven thrice a day, 2054
 Be þe grace of my lord Iesus,
 þis xxx wynter þis hath byn my selle,²
 & thryys on þe day enhansyd þus,
 with more Ioy þan ony tong can telle. 2057
 never creature cam þer I dwelle,

[¹ MS. grvant.]

[² This beats Shakspere's growing babies into the marriageable Marina and Perdita in the course of *Pericles* and *Cymbeline*.]

tyme nor tyde, day nor nyth,
 þat I can with spece telle,
 But a-lonly with goddes angylles brygth. 2061 and held con-
 But þou art wolcum ond-to my syth 2062 verse with none
 yf þou be of good conversacyon;
 as I thynk In my delyth,
 Thow sholdyst be a man of devocyon. 2063 [leaf 143, back]
 prest.

In crystys lav, I am sacryed a pryst,
 mynstryyð be angelus at my masse. 2066 The Priest says
 I sakor þe body of ower lord Iesu cryst,
 & be þat holy manna I leve In sowthfastnesse. 2069 that he conse-
 crates Christ's
 body,

Mari.

now I rejoysen of yower goodnesse, 2070
 But tyme is comme þat I xall asende.
 pryst.

I recumend me with all vmbylnesse,
 Ond-to my sell I woll pretend. 2073 He goes back to
 his Cell.

*Her xall þe prest go to his selle, þus seyyng
 Iesus.*

[PART II. Scene 50.]

Part II. Scene 50.
Heaven.

Iesus.

now xall mary have possession,
 be ryth eniryrtawns a crownd to bere;
 she xall be fett to everlasting' savacyon,
 In Ioye to dwell with-owtynl fere. 2074 Jesus says that
 Mary shall dwell
 in joy.

now, angelus, lythly þat þe wer ther!
 Ond-to þe prystes sell a-pere þis tyde;
 my body In forme of bred þat he bere,
 Hur for to hossell, byd hym provyde. 2077

j“ angelus.

o blyssyd lord! we be redy,
 yower massage to do with-owtynl treson. 2078 He bids the
 angels tell the
 Priest to go and
 house her.

ij“ angellus.

to hyr I wyll goo and make reportur,
 how she xall com to yower habytacyon. 2085

*Part II. Scene 51.
The Wilderness;
the Priest's Cell.*

[PART II. Scene 51.]

Here xall ij angylles go to mary and to þe prest,
þus seyng þe angelles to þe prest.

[angels.]

The angels bid
the Priest take
the Last Sacra-
ment to Mary.

[leaf 144]

They'll bear
lights before it.

ser pryst, god cummay[n]dytt from heven) region), 2086

þe xall go hosyll his servont expresse,

And we with yow xall take mynstracyon,

to bere lyth be-fore his body of' worthynesse. 2089

pryst.

angylles, with all vmbyllnesse, 2090

In a westment I wyll me aray,

to mynystyr my lord of gret hynesse,

straytt þer-to I take þe way. 2093

*Part II. Scene 52.
The Wilderness:
Mary's Cell.
Then, Heaven.*

[PART II. Scene 52.]

ij^u angelus In herimo.

Mary, be glad, and In hart strong,
to reseyve þe palme of' grett wytory; 2094

An Angel tells
Mary of her
coming death.

þis day þe xall be reseyvyd with angelles song;

yower sowle xall departe from yower body. 2097

mari.

A ! good lord, I thank þe with-owt weryawñs, 2098

þis day I am grovndyd all In goodnesse,

with hart and body conclvdyd In substawñs;

I thanke þe lord with speryt of' perfythnesse. 2101

Another appears
with the Priest,

Hic aparuit angelus et presbiter cum corpus
domenicum.

[Presbiter.]

þou blyssyd woman, invre In mekenesse, 2102
and the Bread
of Life for Mary.

I have browth þe þe bred of' lyf to þi syth,

to make þe suer' from all dystresse,

þi sowle to bryng' o euerlastyng' lyth. 2105

Mari.

O þou mythty lord of' hye mageste,
þis celestyall bred for to determinyng,
thys tyme to reseyve it In me. 2106

She takes it,

Her she reseyvvt it.

[leaf 144, back]

- my sowle þerwile to illusynþ,
I thank þe lord of ardent love.
now I know well I xall nat opprese.
Lord, lett me se þi loyys above!
I recumðmend my sowle on-to þi blysse.
Lord, oþyn þi blyssyd gates!
thys erth at thys tyme ferven[t]ly I kysse.
In manus tuas, Domine—
Lord, with þi grace me wysse!—
Commendo spiritum meum! redemisti me,
Domine Deus veritatis!
- j^{us} angelus.
- now reseyve we þis sowle, as reson is,
In heven to dwelle vs a-mong'.
- ij^{us} angelus.
- with-owtyn end to be in blysse,
now lett vs syng a mery song.
gavdrent In celis.¹
- pryst.
- O! good god! grett is þi grace;
O Iesu! Iesu! blesseyd be þi name;
A! mary! mary! mych is þi solas,
In heven blysse with gle and name;
þi body wyl I cure from alle maner blame,
& I wyll passe to þe bossop of þe sete,
thys body of mary to berye be name,
with alle reverens and solemynte.
- sufferens of þis processe, thus enddyt þe sentens
that we have playyd In yower syth.
- Alle-mythy god, most of magnyfycēs,
mote bryng yow to his blysse so brygth,
- In presens of þat kyng!—
now, frendes, thus endyt thys mater,—
- 2109
2110 and thanks God.
2113 she commands
her soul to Him,
2114 prays Him to
open heaven to
her:
2117
He has redeemed
her.
2119
2120 The 2 Angels
2123 and the folk in
heaven sing a
glad song over
Mary's bliss
2124 The Priest
rejoices over
Mary's end,
2127
2128
2131
2132 [leaf 145]
Our Play is
done.
2136
2137

¹ ? Draw the curtain from the upper stage of the Pageant Waggon, and all join in the Finale with the two (or three) Angels and Priest below. Or, ought a last Scene to begin with l. 2110?

135 MARY MAGDALENE. PART II. SCENE 52 AND EPILOGUE.

Let's sing the
'Te Deum.'

to blysse bryng^t þo þat byn^t here!
now, clerkys with woycys cler,
Te Deum lardamus lett vs syng^t. 2140

The Play ends.

Explycit oreginale de sancta Maria magdalena.

Epilogue. yff Ony thyng^t Amysse be, 2141
blame connyngh, and nat me :
I desyer þe redars to be my frynd,
yff þer be ony amysse, þat to amend^t. 2144

A MORALITY OF WISDOM, WHO IS CHRIST.

(*Imperfect; by a fresh and later hand, introducing the Holborn
Quest, and having no East-Midland xal, &c.*)

How Lucifer tempts the Mind, Will, and Understanding
of Man to sin.

In 8-line stanzas: Scene I, *abab-lcbc*; Scenes II, III, and IV (what's
left of it), *aaab-aaab*. Some stanzas are ryme-linkt with their
followers, as *abab-lcbc—cdcd-dede*.

[THE NAMES OF THE PLAYERS.]

[Wysdam of Christ, p. 139.

Anima, or the Soul, p. 140.

Anima's Five Wyttes, as Five
Vergynes, p. 145.

The 3 Powers of every Christian
Soul :—

Mynde, p. 145, 181, 189.

Wylle, p. 145, 181, 190.

Vnderstondyng, p. 145, 181,
189.

Lucyfer, p. 179.

A shrewed Boy, p. 189.

Mind's 6 Retainers : Indignacion,
Sturdynesse, Malyce, Hasty-
nesse, Wreche, Discorde, p. 197.

Understanding's 6 Jurors : Wrong,
Sleight, Doblenesse, Falsehed,
Ravyne, Disceyte, p. 199.

Will's 6 Women : 3 disguisid as
Gallants, and 3 as Matrons,
p. 200.]

[*The rest, wanting.*]

[A MORALITY OF WISDOM,
WHO IS CHRIST.]

[Scene 1.]

M[yles] B[lomefylde].

[leaf 158]

ffyrst entreth¹ Wysdam in a ryche puryll cloth of gold, with a mantyll of the same ermyned within, havyng abought his nek a ryall hood furred with ermyn, vpon his hed a chevele wit browes, a berd of gold of Sypres curled. A ryche Imperiall crowne ther-vpon, set with riche Stonys and perlyns. In his left hand a ball of gold with a crosse ber-vpon, And in his right hond A regall Sceptre, þus seyng.

Scene 1.

[Wysdam.]

Enter WISDOM.

If ye wy^H wete the propyrtie,
And the resoun of my name Imp[er]ia^ria^t,
I am clepyd of hem that in erthe be,
euerlastyng wysdom to my nobley ega^t,
Wiche name accordith best in especia^t,
and most to me is conuenyent.

1

My name is
Everlasting
Wisdom.

A^t-thoug^h eche person of the trinite be wysdam Tho' it exists in
eternall, each person of
the Trinity,
and al thre on / euerlastyng wysdam to-gedyr present,
Neuertheles, for-Asmoche as wysdom is propyrtie 9
Applied to the son^t be reson,
And also it fallith to hym specially yet it's specially
be-cause of his highest generacion ; 12 Son, who is
therfor the belouyd son^t haith this signyficacion, 13 both God and
Customably Wysdam / now god, now man,

¹ The crost ^H and ^R, and tagd ^d, ^f, ⁿ, are not markt
in this clarendon type.

Spowse of the chirche and verray patron,
Wyfe of eche chose sowle: thus wysdam be-gan). 16

Here entreth¹ Anima as a mayde in a whight
cloth of gold, gy[n]tely purfyled with menyver,
a mantyll of blak, ther-vpon a cheueler lyke to
wysdam, with a riche chapetelet lasyd be-hynde,
hangyng down with ij. knottes of gold and syde
tasselys, knelyng down to wysdam, þus seyng.

The Soul kneels
to Wisdom,

[Anima.]

Hanc amauit exquisiui, 17
fro my yougthe this haue I sought,
To haue to my spouse most specially ;
for a louer of your shappe am I wrought, 20
A-bove all hele and bewte that euer was sought.
I haue louyd wysdam as for my light,
for all goodnesse with hym he brought,
In Wysdam I was made all bewte bright; 24
Of your name the high felicite, 25
no creature knowith full expencion.

Wysdam.

Wisdom says he
is brighter than
the sun and
stars,

Sapiencia specialior est sole ;
I am founden light with-out co[m]parison, 28
Of sterrys a-bove all the disposicion,
for-sothe of light the very brightnesse,
Merour² of the devyne domynacion,
and is the image of God, 32
And the Image of his goodnesse.
Wysdam is better than all wordly precio[s]nesse, 33
And all that may desyred be
Is not in comparison to my lykenesse ;
lengthe of the yeres in my right syde be, 36
And in my lefte syde richesse, ioye, and prosperite.
lo ! this is the worthynesse of my name.

Anima.

A ! Souereyn Wysdam ! if your benygnyte
wold Speke of love, that were a game. 40

¹ The crost h and H, and tagd d, k, n, are not markt
in this clarendon type.

Wysdam.

- Of my love to Speke it is myrable :
be-holde now, Sovle, with ioyfull mynde,
how louely I am, how amyable,
to be halysyd and kyssed of mankynde. 41
Wisdom speaks of his Love.
- To al clene Sovles I am full hende,
And euer present wher that thei be.
I love the loueres with-outyn ende,
that ther loue have stedfast in me. 44
He is gracious to all pure souls.
- the prerogatyve of my love is so grett,
that who tast therof the lest droppe, sur
all lustes and lykenges wordely shall lete ;
thei shall seme tyll hym filthe and ordur. 48
The least drop of his love makes folk quit sin.
- thei that of the hevy burthen of Synne hath cure,
My love dischargeth and purifieth clene ;
It strengtheneth the mende, the sovle makith pure,
and yevyth wysdam to hem that perfight bene. 52
[leaf 159]
- who takith me to spowse, may veryly wene,—
if a bove all thyng he¹ loue me specially,—
that rest and tranquyllite he shall sene,
and dey in Sekyrnesse of ioye perpetuall. 56
They who wed him shall have perpetual joy.
[¹ MS. yel]
- The hey loue of my worthynesse of my love,
Angell nor man can tell playnly ;
it may be felt in experiance from a bove,
but not spoke ne told as it is veryly, 60
What wretch exists that doesn't love this enduring Love?
- the godly love, no creature can specyfie.
What wretch is, that louyth not this love,
that louyth his louers euer so tenderlye,
that his Sight from them neuer kan remove. 64
What return can man make for this love?
- Anima.*
- O Worthy Spouse, and Souereyne fayr!
O swete amyke, our Ioye, our blisse !
to your love who doth repeyer,
All felicite in that creatur is; 69
What return can man make for this love?
- What may I yeve you a-geyn for this,
O creatour, louer of your creatur? 72

though be our' freelite we do a-mys,
 Your gret mercy euer sparifi reddur', 75
 a! Souereyn) Wysdam! sanctus sanctorum!
 What I may I yeve to your most plesaunce? 77

Wysdam.

Wisdom asks
for Soul's heart
and obedience,
 ffili! prebe michi cor tuum!
 I aske not ellys of^t all this Substaunce, 80
 thi clene hert, thi meke obeisaunce;
 yeve me that, and I am content.

Anima.

A! Soueryen) Ioy, myn hertes affiaunce!
 The fervour^t of my love to you I represente; 84
[leaf 159, back]
 that mekith my herte, your loue so feruent:
 Teche me the Scolys of your devenyte.

Wysdam.

conformity of
her will to his
 desire not to sauour in cunnynghes to excellent,
 But dred^e and conforme your wil^t to me, 88
 ffor it is the helefull discypline that in wysdam may be:
 The dred^e of god^t, that is begynnyng';
 the Wedys of Synne it makith to flee,
 And swete vertuouse herbis in the Soule spryng. 92

Anima.

She can know
him
 O endeles wysdam! how may I haue knowyng
 of^t thi godhed in-comprehensible? 93

Wysdam.

by knowing
herself.
 by knowyng of^t your-Selff, ye may haue felyng,
 What god^t is in your Soule Sensyble; 96
 the more knowyng of^t your-Selff^t possible,
 the more verily ye shal^t god^t knowe.

Anima.

The Soul (of
Man)
asks what a
soul is.
 O Souereyn) Auctour^t most credible!
 your lesson) I attende as I owe, 100
 I that represent her^t / the soule of man).
 What is a soule, wy^t ye declare?

Wysdam.

It is the ymage of god that all by-gan,
And not only ymage, but his lykenesse ye Are.
of All creatures the fayrest ye ware,
In-to the tyme of Adamys offence.

Man's Soul is
the Image of
God,
104

105

Anima.

lord, syth we, thi soules, that nought were thare,
Why of the fyrist man bey we the violence ?

and inherits
Adam's
punishment
108

Wysdam.

ffor euery creatur' that hath ben or shall
Was in nature of the first man, Adam.
of hym takyng the fylthe of synne orygynall,
for of hym all creatures cam.
than be hym, of reason ye haue blame,
and be made the brondes of helle.
when ye be bore first of your daine ;
ye may in no wyse in hevyn dwelle,
for ye be disfygured be hys synne,
and dampnyd to derkenesse from goddes sight.

109 because it's of
Adam's nature,

112

a brand of hell,
[leaf 160]

116

117

and damnd to
darkness.

Anima.

How doth grace than A-geyn be-gynne ?
What reformyth the sovle to his first light ?

It's re-formd
by Wisdom,
120

Wysdam.

Wysdam, that was god and man right,
Made a full Seth to the fader of hevyn,
by the dredfull deth to hym was dight,
of wiche deth sponghe the sacramentes sevyn ;
Wiche sacramentes, all synne wasshe a-wey.
ffyrst, baptem clensyth synne orygynall,
And reformeth the soule in feith verray
to the glorious lykenesse of god eternall,
And makith it as fayer and as celestiall
As it never diffowled had be,

121 who made full
satisfaction to
God.

From his death
sprang the 7
Sacraments.

124

1. Baptism,
which cleanses
the soul.

125

128

And is cristes owne specialt,
His restyng place, his plesaunt see.

132

Anima.

In A soule, what thynges be,
By wiche he hath his very knowyng ?

Wysdam.

1. Sensualy or
fleschly feeling,
which the 5
Wits serve.
tweyn) parties: the on^d is the sensualite,
wiche is clepyd the fleschly felyng;
The .v. outward wittys to hym be seruyng;
Whan thei be not rulyd ordynatly,
the sensualite than without lesyng
is made the vimage of synne, then^d of his folv.
136
140

2. Reason,
the image of
God,

by which God
knows who
serve him ;

That other parte, that is clepyd reson,
And that is the ymage of god propyrl,
ffor by that the soule of god hath cognycion,
and be that hym seruyth and louyth duly ; 144
Be the nether parte of reason he knoweth discretly.

[leaf 160, back] All erthely thynges how thei shalbe vsyd,
and man knows what things to use.
What Suffysit to his myghtys bodyl,
And what nedith not to be refusyd.

These 2 parts of the Soul typify black and white dress. These tweyne do signyfie Your disgysyng And your Araye, Blak' and Whyte, fowle and favr verylve: 149

Every soul is euery soule here / this is no naye ;
Black from sin, blak', by steryng of synne that comyth al day,
and White by Wiche felyng comyth of sensualite ;
reason : And White, be knowyng of reson) verray,

and is both foul Thus a soule is both fowle and fayr;
and fair. fowle as a best, be felyng of synne,
fayr as aungeH of hevyn) the hayr,
by knowyng of god, by hys reson) withinne. 160

Anima.

Than may I sey thus, and begynne,
with v. prudent virgynes of my Reme,

tho be the .v. wyttys of my soule with-inne,

'Nigra sum, et formosa filia Ierusalem.' 164

Here entreth v. virgynes in white kertelys and Five Virgins
mantelys, with chevelers and chapelyttes, and in white, enter.
Syng 'Nigra sum, sed formosa filia ierusalem, sicut
tabernacula cedar, et sicut pelles salomonis.'

Anima.

The daughters of Ierusalem me not lak', 165

for this dyrke shadowe I bere of humanyte,

That as the tabernacle of Cedar, with-out, it is blak', she's dark outside,

and with-Inne, as the skynne of Salomon full of bewte,

'Quod fusca sum, nolite considerare me, 169

quia decolorauit me sol Louis.'

When Mind
thinks of God's
gifts to her,

Whan in my-selue I haue mynde, *and se*
the benefetes of god And his worthynesse,
how hole I was made, how fayr, how fre,
how glorious, *and how gentyl* to his lyknesse, 188
this insight bryngeth to my mynde

What grates I ougħt to god a-geyn, [? graces]
that thus hath ordeyned with-outen ende

Me in his blisse euer for to reigne; 192

her insufficiency thanne myn insufficiens is to me peyn
that I haue not wher-of to yelde my dette,
thyngkyng my-selff creatur' most veyne;

makes her knit
her brows for
sorrow. than for sorowe my bren I knette, 196

Whan in my mynde I bryng to-gedyr 197
the yeeres and dayes of my Synfulnesse,
the vnstabylnesse of my mynde hedyr *and thedyr*,

Myn horrible fallynges and frelnesse, 200
my-selff right nought than I confesse,
for be my-selff I may not ryse
with-out speciaſt grace of goddes goodnesse.
thus mynde makyth me my-selff to dispise; 204

[leaf 16], back] that in God
only can she
find comfort. I seke, and fynde no-where comfort, 205
but only in god my creature;
than vn-to hym I do resort,
and say 'haue mynde of me my sauyour!' 208
Thus mynde to mynde bryngeth that fauour;
thus be mynde of me, god I can knowe;
Good mynde of god, it is the fygure;
and this mynde to haue, all cristen owe. 212

Wille.

II. Will is the
likeness of the
Godhead.

And I of the soule am the wyħ; 213
of the godhed, lyknesse and a fygur;
with good wyħ, no man may spyħ,
nor with-outen good wyħ, of blis be sure.

What soule wyħ gret mede recur',
he must gret wyħ haue in thought or dede,

- Vertuosly sett with conscience pur';
ffor in wyll onely, standyng manrys dede. 220
- Wyll for dede oft is take,
therfor the will must wele be disposed,
thanne ther be-gynnyng all grace to wake,
if it with synne be not Anosed; 224
- Ther-for the wyll must be wele apposed,
or that it to the mevynges yeve consent,
the lybrary of reason must be vnclosed,
And after his domys to take entent. 228
Before it yields,
the Library of
Reason must be
opened,
- Oure wyll in god must be only sett,
And for god to do wylfully; 229
and its Dooms
acted on.
- Whan good wyll reysyth, god is in vs knett,
And he performeth the dede veryly; 232
of hym comyth all wyll sett perfightly,
for of our-self we haue right nougnt,
but synne, wretchednesse, and foly;
- he is begynner and grunde of Wyll and thought. 236 [leaf 162]
- Than this good wyll seid be-fore 237 Every one
is be-houefull to eche creatur,
if he cast hym to restore
the soule that hath take of Cure, 240
Wiche of god is the fygure,
As longe as the figure is kept fayr,
And ordeigned euer to endure
In blisse, of wiche is the very hayr. 244
keep it fair.
and live in blisse.

Vnderstondyng.

- The .iiij.^{de} parte of the Soule is vndyrstondyng,
ffor by vnderstondyng I be-hold what god is,
In hym-selff begynnyng with-out begynnyng,
And ende with-outerd ende, that shaff never mys. 248
245 III. Under-
standing
enables men to
see God,
- Incomprehensible in hym-selff he is,
his werkes in me I can-not comprehendre.
how shuld I holly hym than / that wrought all this? 251 and bellow him
thus by knowyng of me, to knowyng of god I ascende.

Understanding
explains God's
attributes.

I know in Aungelys he is desiderable, 253
 for hym to be-hold, thei desire souereynly ;
 In his Seyntes most delectable,
 ffor in hym thei Ioye assiduly ; 256
 In creatures / his Werkes ben most wonderfully,
 ffor all this is made by his myght,
 bi his wysdam gouernyd / most souereynly,
 and be his benygnete inspired all soules with light. 260
 of all creatures he is louyd souereyne,
 for he is god of eche creature,
 and thei be his people that euer shal reigne,
 In whom he dwellyth as in his temple sure. 264

Thro knowing
Him, and His
love. Under-
standing loves
[leaf 162, back]
Him.

When I of this knowyng make reporture,
 And se the loue he hath for me wrought,
 It bryngeth me to love / that prince most pure,
 ffor : for loue that lorde made man of nought. 268
 This is that loue wiche is clepyd charite ;
 for god is charite, as auctours telles,
 and who is in charite, in god dwellith he,
 and god that is charite, in hym dwelles. 269

The understand-
ing of God,
compels men to
love Him.

Thus Vnderstondyng of god compelles
 To come to charite · than haue his lyknesse, lo.
 Blessed is that soule that this speche spelles,
 Et qui creauit me, requieuit in tabernaculo meo. 272

Wysdam.

Wisdom shows
how the Soul
loves God,
by its Mind,
Will, and
Understanding.

lo ! these · thre myghtes in o soule be : 277
 Mynde · Wyll · and Vnderstondyng ;
 be mynde of god the fadyr, knowyng haue ye ;
 Be Vnde[r]stondyng of god the sone, ye haue knowyng ,
 by wyll, wiche turnyth in-to loue brennyng, 281
 god the holy gost that clepyd is love :
 not thre goddes, but on god in beyng ;
 thus eche clene soule is simylitude of god A-bove. 284
 Be mynde, feith in the ffader haue we ;
 hope in our lordes iesu, by vnderstondyng ; 285

From these
come Faith,
Hope,

and be wyth in the holy gest, charite.

287 Charity.

lo ! these .ij. princypal^t vertues of you .ij. spryngē ;
thus the clene soule standith as a kynge.

And a-bove all this ye haue fre wyth ;
of that be Ware by-fore all thyngē ,

Free-will is
above all.

ffor if^t that peruert, all this doth Spylle.

292

ye haue .ij. enemyes,—of hem be-ware !—
the worlde, the fleshi, and the ffende :
your .v. wyttes, from hem ye spare,
that the sensualite thei bryng not to mynde.

293 The Soul's 3
foes are the
World, the
Flesh, and the
Devil
From them, the
5 Wits are to be
kept.

Nothyng shuld offende god in no kynde;

[leaf 163]

And if^t ther do / se that the nether parte of^t reason

The lower part
of Reason is to
be under the
rule of the
higher part.

In no wyse ther-to lende,

than^t the ouer parte shaff haue fre domynacion.

300

Whan^t suggestion^t to the mynde doth appere,

Vnderstondyng, delyte not the ther-Inne !

Consent not, Wyll / ylle lessons to lere !

And than^t suche sterynges be no synne,
thei do but purge the soule wher^t is suche contrauersie.

304

Thus in me, wysdam, your werkes be-gynne ;

Begin your
works in
Wisdom,
and win ever-
lasting joy.

fyght, and ye shaff haue the crowne of glorye ,

that is euerlastyng ioye, to be parteners ther-Inne. 308

Anima.

Souereigne lorde, I am bounde to the ;

309

The Soul
recounts God's
good deeds to
her.

Whan^t I was noug^t, thu made me thus glorious ;

Whan^t I perissched thurgh synne, thu sayd me ;

Whan^t I was in grett pard^t, thu kept me, Christus ; 312

Whan^t I erryd, thu reducyd me, Iesus ;

Whan^t I was ignoraunt, thu taught me truthe ;

Whan^t I synnyd, thu correct me thus ;

Whan^t I was hevy, thu conforted me be ruthe ; 316

Whan^t I stonde in grace, thu holdest me that tyde ; 317

Whan^t I falle, thu reisest me myghtily ;

Whan^t I go wele, thu art my gyde ;

Whan^t I come, thu receyvist me most louyngly ; 320

thu hast annoynted me with the oyle of^f mercy ; 321
 thy benefetys, lord^t, be innumerable ;
 The Soul praises
 God for his
 goodness. Wherfor, laude endles to the I crye,
 recommending me to thi end[!]es powr^r durable. 324

Here, in þe goyng out, the v. wyttes syng 'tota pul-
 cra es' &c. thei going be-fore, Anima next / and hir
 folwyng, wysdam and after hym Mynde, wylle, and
 vnderstanding, alle .ij. in whit clothe of golde,
 chevelerede and crestydē in on sute. And after þe
 song entreth lucyfere in a deuely a-ray with out,
 and within as a prowde galaunt, seyng thus on
 this wyse.

Scene II.
*Lucifer, in a
 Devil's Dress over
 a Dandy's.*

[*Scene II. (aaal, aaab).]*

[*Lucyfer.*]

[leaf 163, back] Out herrowe I rore, 325

ffor envy I lore ;

My place to restore,

God's made
 Man to take my
 place. god hath made man^t ; 328

all come thei not thore,

Woode and thei wore,

But I'll tempt
 him. I shall tempt hem so sore,
 ffor I am he that synne be-ganne ; 332

I was an Angel, I was aungell of^f light,
 lucifer^r I hight,
 presumyng in goddes¹ sight, 333

but now I'm
 lowest in Hell. Wherfor I am lowest in helle ; 336

I hate Man,
 and I'll stop his
 getting to
 Heaven. In reformyng of^f my place, is dight
 Man^t, whan^t I haue in most dispight,
 Euer castyng me with hem for to fight,
 In that heuynly place that he shuld not dwelle. 340

I know his
 weak points,
 and I'll mar him
 till he's woe
 that God made
 him. I am as wyly now as than^t ; 341

the knowyng that I had, yet I can^t ;

I know all compleccions of^f man^t,

wher^r-to he is most disposed^r ; 344

And ther-in I tempte hym ay whan^t,

I marre his myndes to thei wan^t,

that wo is hym god hym by-gan^r ;

[¹ MS. gooddes.]

- Many an holy man with me is mosed. 348
 Of god, man is the figure, 349 Man is God's
 His symylitude, his pitture, likeness.
 gloryoest of ony creature
 that euer was wrought, 352
 wiche I wyll disfygure
 be my false conjecture ; I'll disfigure
 if he tende my reporture, him, and bring
 I shall bryng hym to nought. him to nought.
 In the sonle be .ij. parties I-wys, 357 The Soul has 3
 Mynde · Wyll · vnderstondyng of blis, parts.
 ffigur of the godhed; I know wele this ;
 and the fleshi of man that is so chaungeable, 360 I'll tempt man's
 that will I tempte, as I gesse. flesh.
 though that I pervert, synne noon is
 but if the soule consent vn-to mys, 363 But as the Soul
 for in the wyll of the soule ber the dedes dampnabyll. must consent to
 To the mynde of the soule I shall make suggestion, 365 I'll tempt that,
 & bryng his vnderstondyng to delectacion,
 so that his will make confirmacion ;
 than am I seker I-noow 368
 That dede shall sew of dampnacion ; 369 [leaf 164]
 than of the soule the devyll hath dominacion : and then
 I will go make this examynacion, damnyng deeds
 To all the develis of helle I make a vowe. 372
 But for to tempt man in my likenesse, 373
 it wold bryng hym to gret ferfulnesse ;
 I will chaunge me in-to brightnesse, I'll change into
 And so hym to be-gyle, 376 a bright being.
 Syn I shall shew hym perfightnesse,
 and vertu prove it wykednesse :
 thus vnder colours all thyngs peruerse, and never rest
 I shall neuer rest tyll the soule I defyle. till I defile
 380 man's soul.

Here lucyfers devoydeth, and commyth in ageyne
 as a goodly galaunt /

*Scene III.
The Devil
bamboozles
Mind, Will, and
Understanding.*

Mind declares
he'll follow
Christ's
teaching.

[*Scene III. (aaal, aaab, save 485-492.)*]

Mynde.

My mynde is euer on Iesu, 381
 that endued vs with vertu ;
 his doctryne to sue,
 euer I purpose. 384

Vnderstondyng.

*Understanding
says that is
sweeter than
the rose.*

Mynd vnderstondyng is in trewe,
 that with feith vs did renewe ;
 his lawes to pursewe
 is swetter to me than) the sauour of the rose. 388

Will.

*Will says his
will is one with
God's.*

And my will is his wyll verily, 389
 that made vs his creatures so specialy,
 yeldyng vn-to hym laude and glory
 for his goodnesse. 392

lucyfer'.

*Lucifer talks to
Mind :*

ye fonnyd ffaders, founders of foly,
 vt quid hic statis tota die ociosi ?

*Why are you all
idle here?
It's the Devil's
doing.*

ye will perishe or ye it aspy ;
 the devyH hath accombred you expresse, 396
 Mynde, mynde, ser ! haue mynde of this ! 397

Mynde.

He is not idyll that with god is.

Lucyfer.

No, Ser, I prove wele pis :
 lo, this is my suggestion ; 400
 al thyng heath dew tymes,

*There's a time
for prayer, and
another for
work.*

prayer, fastyng, labour, al thes ;
 whan tyme is not kept, that dede is mys ;
 be more plenerly to your informacion : 404
 her is a man that levith wardly, 405

*Ought a man
who has wife
and house,
to leave work,*

hath wyff, children, and seruauntes besy,
 And other charges that I not specify :
 Is it leffull to this man) 408

To leve his labour vsyd truly :
 his charges parisch that god yave duly,
 and yeve hym to prayer and ese of body ;
 who-so do thus, with god is not than ;
 Martha plesid god gretly thore.

[leaf 164, back]
 and give himself
 up to prayer ?

412

413 Did Martha do
it?

Mynde.

ye, but Maria plesid hym moche more.

lucyfer.

yit the lest had blisse for euermore.
 is not that I-now ?

416

Mynde.

contemplatyfe lyff is sett be-fore.

417

lucyfer.

I may not be-leve that in my lore,
 ffor god hym-selff, whan he was man bore,
 what lyff led he ? answe rhu nowe !
 was he euer in contemplacion ?

420 Did Christ live
 in contempla-
 tion ?

Mynde.

I suppose not, be my relacion.

lucyfer.

and all his lyff was informacion
 & example to man.

424

Sumtyme with synners he had conuersacion,
 sumtyme with holy also communycacion,
 sumtyme he labored, prayd & sumtyme tribulacion :
 this was vita mixta, that god her be-gan ;
 And that lyff shuld ye her sewe.

No : but with
 sinners, with
 good men, in
 toll and suffer-
 ing.
 And his life,
 men should
 lead.

Mynde.

I can be-leve that ye say is trewe.

lucyfer.

contemplatyff lyff for to sewe,
 It is gret dred ; and se cause why :
 thei must fast, wake, and pray, euer newe,
 Vse hard levynge, and goyng with disciplyne dewe,

Contemplative
 life means

432

fasting,
 watching,
 flogging,

silence, tears,	kepe Sylence, wepe, and surfettes eschewe ;	
	And if̄ thei faile of̄ this, thei offend̄ god̄ highly.	436
	Whan̄ thei haue wastȳ be feynnesse,	437
	than̄ febȳ ther̄ wittes, and fallyn̄ to fondenesse,	
fully, despair, madness.	Summe in-to dispeyr, and summe in-to madnesse :	
God doesn't like this.	wete it wele, god̄ is not plesid̄ with this.	440
	leve, leve · suche syngler̄ besynesse ;	
Then, be in the world,	be in the world̄, vse thynges necesse,	
	the comor̄ is best expresse ;	
[leaf 165]	Who clymyth̄ high̄, his ffalle grett is.	444

Mynde.

truly me seme ye haue reson).

445

lucyfer.

do as I tell you, Apply you than to this conclusion).

Mynde.¹

I can make no repplycacion,		
your resonbs be grete,		448
I can-not for-yete this informacion.		

lucyfer.

thynde ther-vpon, it is your saluacion.		
now and vnderstanding wold̄ haue delectacion,		
alle syngler̄ deuocions he wold̄ lete,		452
use your wits,	your .v. wittes a-brode let sprede,	453
dress well,	Se how comly to man̄ is precious wede,	
do many deeds,	what worshiphe it to be Manfull in dede,	
get riches,	þat bryngeth̄ in dominacion.	456
feed well,	Of̄ the Symple, What profite it to take hed̄?	
breed children.	be-hold̄ how richesse distroyeth̄ nede ;	
	It makith̄ man̄ fayr, hym wele for to fede ;	
	& of̄ lust and lykyng comȳ generacion.	460
	Vnderstanding, tendr̄ ye this informacion.	461

Vnderstanding.

In this I fele a maner̄ of̄ delectacion.

[¹ MS. Make.]

luc. fer.

- A' ha! Ser^r than^r ther' make a pawsacion,
Se and be-hold^r the world^r a-bought, 464 See the world.
lyted^r thyng suffy^r to saltacion,
All maner synnys distroyeth contricion,
thei that despeyer^r mercy haue grett conpu[n]ccion,
god^r plesyd^r best with good^r wy^r no dowte, 468
therfor Wy^r, I rede you inclyne,
leve your stodyes tho be devyne, 469
your prayers, your penaunce, of Ipocrytes the signe,
and lede a comown^r lyff!
What synne is in mete, in ale, in wyne? 472 enjoy your life!
What synne is in richesse, in clothynge fyne?
There's no sin
in wine and
money.
All thyng god^r ordeigned^r to man^r to inclyne.
Leve your nyse chastyte, And take a Wyff; 476 Have a wife too!
better is fayr frute than^r foule pollucion.
477 [leaf 165, back]
What seyth^r sensualite to this conclusion?

Wif.

- As the .v. wyttys yeve informacion,
It semeth^r your^r resonys be good^r. 480

lucifer^r.

- the wif^r of^r the soule hath^r fre dominacion;
Dispute not to moche in this with reason^r;
yitt the nether^r parte to this takith^r summe Instruccion,
And so shuld^r the ouer parte, but he were woode. 484
Don't bother
about Reason.
The lower part
of it agrees; and
so 'ld the upper,
if it wasn't
mad.

Wif.

- me seme, as ye sey, in body and soule¹ 485
man^r may be in the world^r, and be right good^r.

lucyfer.

- ya, Ser^r, be Seynt Powle!
but truste not these prechours, for thei be not good^r, 488
ffor thei flatter^r and lye as thei wer^r wood^r;
ther^r is a wolfe in a lombe skynne.
Don't trust
Preachers!
They flatter and
lie, and are
wolves in
sheep's clothing.

¹ A stanza of Scene I form, abab, baba, is here put into the
aaab, aaab of Scenes II, and III and IV.

Wy^H.

Will agrees to
go in for larks.
ya, I wy^H no more row a-geyn^t the fflode,
I wy^H sett my soule on a mery pynne. 492

lucyfer'.

be my treuthe, that do ye wysely,
god^t louyth^t a clene soule and a mery,
Accorde ye .ij. to-geder by,
& ye may not mysfare. 496

Mynde.

So do Mind and to this suggestion) agre me.

Vnderstondyng.

Understanding. Delight ther-In I haue truly.

Wy^H.

And I consent ther-to frely.

lucifer'.

Lucifer backs them up;
A ! ha ! ser ! all mery than^t, and a-wey car^t ! 500
go in the world^t, se that a-bought,
gete good^t ffrely, caste no dought,
to the riche, ye se men^t lowly lought ;
yeve to your body that is nede,
& euer be mery ; lett reue^H rought ! 504
jolly.

Mynde.

ya! ellys I be-shrewe my snowte.

Vnderstondyng.

and if^t I care, catche me the gowte.

Wy^H.

[leaf 166]
They all say
they will.
And if^t I spare, the deuy^H me spede. 508

lucifer'.

Go your wey than^t, And do wysely ;
chaunge that syde aray. 509

Mynde.

I it defye.

Vnderstondyng.

we will be fressh, and it hape la plu Ioly.
ffare-wele, penaunce!

They'll have
girls,
513

Mynde.

to worshippys I wyll my mynde applie.

honour,

Vnderstondyng.

Myn Vnderstondyng in worshepys and glorye.

glory,

Wyll.

And I in lustes of lechory,
As was sumtyme gyse of fraunce,
with why whyppe.
ffarewell, quod I ; the deuyll is vp.

and lechery,
517 in French
fashion.

519

Exeuntia.

lucifer^r.

Of my desyre now haue I summe
wer' onys brought in-to Custumme,
than farewele, consciens, he were clumme,
I shuld haue all my wyll.

520 Lucifer chuckles
over his
success :

523

Resom, I haue made both deff^t and dumme,
grace is out, and putt a rome,
whedyr I Will haue, he shall cumme ;
So at the last I shall hym spille.

I've made Man's
Reason deaf and
dumb;

527

I shall now stere his mynde
to that synne made me a fende,
Pryde, wiche is a-geynd kynde,
and of all synnes hed^t ;
So to couetyse he shall wende,
for that enduryth to the last ende ;
and vn-to lechery, and I may hym rende,
than am I seker the soule is ded.

IT now stir him
to pride,

531

Covetousness,
and Lechery.
535
that soule, god^t made incomparable,
to his lykenesse most amyable ;
I shall make it most reprovable,
Evyn lyke to a ffende of helle.

536 I'll make his
Soul, God's
likeness,

539 [Leaf 166, back]
Like a Fiend of
Hell.

At his deeth I shall appere informable,

- Shewyng hym al hys synnys ab-homynable,
Prevynge his soule dampnable,
- I'll kill the Soul
with Despair; So with dispeyr I shal hym quelle. 543
- WhyH clennesse is man kyn, 544
- Verely the soule, god is with-in ;
And whan it is in dedly synne,
It is veryly the deuelys place : 547
- and by craft win
many from
heaven. thus by colours and false gynne,
many a soule fro hevyn I wynne.
Wyde to go I may not blynne,
with this false boy god geve hym ille grace ! 551

*Here he takith a shrewede boy with hym, and goth
his way cryeng.*

*Scene IV.
Mind, Will, and
Understanding,
glory in their
new naughti-
nesses.*

*Mind is proud of
his new dress.*

*Understanding
is so of his
dress,*

*and money got
anyhow.*

*He bids Con-
science farewell.*

[*Scene IV. (aaab, aaab.)*]

Mynde.

- lo me here in newe a-ray ! 552
- [.]
Whyppe, whyrre, care a-way !
fare-wele, perfeccyon ! 555
Me semeth my-self most lykly ay,
It is but honest, no pride, no nay,
I wyH be ffresshest be my fay,
ffor that accordith with my complexion. 559

Vnderstanding.

- And haue here one as ffresh as you, 560
AH mery, mery, and glad now !
I haue gete good, god wote howe ;
for Ioye I spryng, I skippe ; 563
good makith on mery, to god a vowe.
ffarewell, conscience, I knowe not yowe !
I am at ease, had I Inowe ;
truthe, on syde I lete hym slippe. 567

Will.

- Will is jolly too. Jo ! her on as Iolye as ye ; 568
I am so lykyng, me seme I fle ;

I haue a-tastid lust; farewele, chastite:

He's tried
pleasure,

Myn' hert is euer-more light.

571 [leaf 167]

I am full of felicite,

My delyte is all in bevte,

ther' is no Ioye but that in me;

and thinks
Woman a
heavenly sight.

A Woman me semeth an hevynly sight.

575

Mynde.

And these ben my syngler' solace:

576 Mind has got

kynde fortune and grace,

kynde nobley of kynred me yovyn hase,

noble kin,

and that makyth me soleyne;

579

ffortune in worldes worshepe me doth lace,

grace yevith coryous elequence, and that mase,

honour and
eloquence.

that all vnkunzynge I disdeyne.

582

Vnderstondyng.

and my Ioye is especiall

583 Understanding
has hoarded up
riches, and
delights in
handling it.

to hurde vp rychesse for fere to falle,

to se it, to handele it, to telle it alle,

& streightly to spare,

586

to be-hold ryche and ryaſt.

I bost, I avaunt wher' I shaft,

Money makes a
man equal to
kings.

Riches makyth a man equall

to hem sumtyme his souereignes were.

590

Wy^H.

to me is Ioye most laudable,

591 Will likes

ffresshe disgysyng to seme amyable,

Spekyng wordys delectable,

dalliance, and
words and

Perteynyng vn-to loue;

594

It is Ioy of Ioyes inestimable,

kisses of love.

to halse, to kyss the affiable;

A louer is sone perceyvable

be the smylyng on me whan it doth remove.

598

Mynde.

to a-vaunte thus, me semeth no shame,

599

for galauntes now be in most fame;

Mind is proud of Courtly persones, men hem proclaime;
his dress. moche we be sett bye. 602

Vnderstondyng.

[Leaf 167, back] The riche covetouse, who dare blame,
Of govele and symonye though he bere the name?

Men now call
falseness
'Wisdom,' and It is clepyd wysdam: "whar' that! quod Wyly." 606

WyH.

think no more
of Lechery than
a drink. And of lechory to make a-vaunt,
men forse it no more than dynke a-taunt:
these thynges be now so conuersaunt,
we seme it no shame. 607

Mynde.

Mind will
dress grandly, Coryous aray I wyH euer haunt. 611

Vnderstondyng.

Understanding
be false, And I, ffal[s]nesse, to be passaunt.

WyH.

Will fornicate: And I, in lust my fflesh to daunt;
no man dispise these; thei be but game. 614

Mynde.

I reioyse of thes: now let vs synge. 615

Vnderstondyng.

And if I spare euyH, Ioye me wrynge.

WyH.

haue at, quod I: lo! howe I sprynge.
lust makith me wondyr wylde. 618

Mynde.

and they'll all
sing a song. A tenor to you both I brynghe.

Vnderstondyng.

And I a mene for ony kynge.

Wy^H.

And but a treb^H I out-wrynge,
the deuy^H hym spedē that my rith exyled.

622

& cantent.

They sing their
song,

Mynde.

how be this, trowe ye nowe?

623

Vnderstondyng.

at the best, to god^H a vowe.Wy^H.

as mery as the byrd^H on bowe,
I take no thought.

and are as merry
as birds.
626

Mynde.

the welefare of^H this world^H is in vs, I a-vowe.

Vnderstondyng.

let eche man^H telle his condicions how.They say how
they liveWy^H.

be-gynne ye, and haue at yowe,
for I am a-shamy^H of right nought.

630

Mynde.

this is cause of^H my worshippe :631 Mind serves a
great lord,

I serue myghty lorshipe,

And am in grete tendreshippe,

Therfor moche folke me dredys ;

634 [leaf 168]

men sewe to my frendshippe,

for meyntenaznce of^H her^H shenshippe ;and gets money
for protecting
evil doers.

I support hem by lordshipe ;

for to gete good^H, this a grete spedē is.

638

Vnderstondyng.

And I vse Iorourry,

639

Embrace questes of^H periury,Understanding
lives by prying
and simony.

choppe and chaunge with symonye,

& take large yiftes ;

642

be the case neuer so try,
 Understanding
swears falsely on
Quest. I preve it false, I swere, I lye,
with a quest of myn affye:
the redy wey, this now to thrift is. 646

WyH.

and what trowe ye be me? 647
 Will spends
three times
what he gets,
and lives in
lust.
More than I take, spende I thries thre;
Sumtyme I geve, sumtyme thei me,
And am euer ffresshe and gaye; 650
ffewe places now ther' be,
But vnclemnesse ye shal^t ther se,
It is holde but a nysete;
lust is now comon^t as thei waye. 654

Mynde.

lawe procedith not for mayntenaunce. 655

Vnderstondyng.

Trouthe recuryth not for abundaunce.

WyH.

Their sins are
not heeded; and lust is in so grete vsaunce,
we forse it nought. 658

Mynde.

the world trusts In vs the worlde hath most affiaunce.
em;

Vnderstondyng.

Non thre be in so grett a-queyntaunce.

WyH.

ffewe ther be out of our^t allyaunce;
While the worlde is thus, take we no thought. 662

Mynde.

thought! nay, ther geyne stryve I. 663

Vnderstondyng.

they have all
they want.
[Leaf 168, back] We haue that nedith vs, so thryve I.

W_JH.

And gyve that I care, neuer wyve I;
let hem care that haſt for to sewe.

666

Mynde.

Who lordship ſhall ſue, muſt it by.

Lordship and

Vnderſtondyng.

who wy_H haue law; muſt haue mony.

law can only be
got for money.W_JH.

ther' pouert is the male wry,
though all right be, he ſhall neuer renewe.

670 Poverty never
gets its rights.

Mynde.

wronge is bornⁿ vp boldly,
though all the worldⁿ know it opynly;
mayntenaunce is now so myghty,
And all Is for mede.

671 Wrong is
upheld.

674

Vnderſtondyng.

the lawe is so coloured falsly
by sleigtes and by periury;
brybes be so greedy,
that to the pore trowthe is take right nowⁿ hede.

678 To the poor,
Truth isn't
heeded.W_JH.

wno gete or leſe, ye be ay wynnandⁿ;
mayntenaunce and periury now standⁿ;
ther' wer' neuer so moche reynandⁿ
seth god was bore.

679 Maintenance
(support of
wrong), Perjury.

682

Mynde.

And lechory was neuer more vsande,
of leyny_d and lewy_d in this lande.

and Lechery
prevail

Vnderſtondyng.

so we thre be now in hande.

W_JH.

ya, ana most vsyd euery-wher.¹

686 everywhere.

¹ The ryme needs 'whore.'

Mynde.

Mind, Will,
and Under-
standing agree
to get up a
Dance.

now wy^H we thre do make a daunce,
of tho that longe to our' retenaunce,
comyng in be countenaunce,
this wer' a disperte.

687

690

Vnderstondyng.

thereto I geve accordaunce,
of tho that ben^d of myn affyance.

Wy^H.

Mind or
Maintenance
(Backing of
wrong)
calls in his crew
of 7:

let se be tyme, ye meyntenaunce,
clepe in first your resort.

694

Here entre vj disgysed in the sute of mynde,
with red berdes and lyons rampaunt on here
crestes, and iche a wardere in his hande; hir men-
stralle, trumpes. eche answeare for his name.

Mynde.

[leaf 169]
Indignacion,
Sturdiness,
Malice,
Hastiness,
Vengeance,
Discord,
Maintenance,—

let se, com In, Indignacion and sturdynesse,
Malyce also and hastynesse,
wreche and discorde expresse,
And the .vj.th. am I, mayntenaunce.

695

698

Vij. is a nombyr of discorde and imperfittnesse.

lo, her' is a yomanry with loveday to dresse,

700

And the deuy^H had swore it, thei wold bere vp falsnesse,

the Devil's
Dance,—

And mayntyⁿ it at the best ; this is the develys daunce ;
and here menstrellys be conuenyent,

703

and Trumpets
to fit em.

ffor trompys shuld^d blowe to the Iugement ;

of batayle also it is one instrument,

yevyng comfort to fight ;

706

therfor thei be expedient

to these meny of^d mayntement,

blow¹ sett, se madame regent,

Dance away,
lads ! Your
hearts are light.

and daunce, ye laddes, your hertes ben^d light !

710

lo ! that other^r spare, this meny will spende.

711

Vnderstondyng.

ye ! who is hym shall hem offend^e ?

¹ is altered to l, or vice-versa.

Wy^H

who wy^H not to hem condescende,
he shall haue thretys.

714

Mynde.

thei spille, that lawe wolde amende.

Law-Reformers
shall be smasht.

Vnderstondyng.

yit mayntenunce, no man^d dare reprehende.

Wy^H.

these meny, thre synnys comprehendē
pryde, Invy, and wrathe in his hestys.

718

Vnderstondyng.

now wy^H I thañ be-gynne my traces :
Iorour in one hood^d berith to · ffaces,
fayre speche and falsehed in on^d space is,
is it not ruthe ?

719 Understanding
then calls on his
crew,

the queste of holborn) come in-to this places,
a-geyne the right euer thei rechases,
of whom thei hold^d not hard his grace is,
many a tyme haue dampny^d truthe.

722

the Holborn
Quest

Here entrithe vj. Iorours in a sute gwynyde with
hoodes a-bowte her nec[kes], hattes of maynten-
unce ther-vpone vyserede diuersly, here myn-
stralle a bagpy[pe].

[Leaf 169, back]
6 Perjurors
come in:

Mynde.

let se first wronge and sleight,
doblenesse and falsehed shew your myght,
now ravyne and disceyte.

727 Wrong, Sleight,
Dobleness,
Falsehood,
Ravine, Deceit,

now holde you here to-gedyr,
this menyes conscyens is so streyte,
that report as mede yevith beyte.

730

her^r is the quest of holborn), an euy^H endyrecte,
thei daunce all this londe hyder and thedyr,
and I, periury, your foundour^r ;

making up the
Holborn Quest,

Now daunce on vs all, the world doth on vs wonder.

734
735 with Perjury,
the 7th.

lo ! here is a meyne loue welefare.

737

Mynde.

ye, thei spende, that true men spare.

Wy^H.

This Holborn
Quest I'll give
any verdict for
a bribe.
hauethei a brybe, thei haueno care
who hath wronge or right.

740

Mynde.

thei forse not to swere and stare.

Wy^H.

though al^H be false, lesse and mare.

Vnderstanding.

wiche wey to the wode wy^H the hare,
thei knewe, and thei at rest sett als tight ;
some seme hem wyse
ffor the ffader of vs, covetyse.

744

745

They're sons of
Covetousness.

Wy^H.

now, mayntenaunce and periury
hath shewer^H the trace of her company ;
ye shall se a spryng of lechery,
þat to me attende.

747

750

Will says he'll
bring in his
crew of Lechers.

her forme is of the stewys clene rybaldry,
thei wene sey soþ whan that thei lye ;
of the comor^H thei syng eche weke by and by ;
thei may sey with tynker, 'I trowe late amende.'

754

So his, or
Lechery's, &
Retainers come
in.

Here entre vj womane in sute, [thre] disgyses
as galautes, and thre as matrones, with wonder-
full vysers, conregent ; here mynstrallys, an
hornypye.

[*The rest is wanting.*]

[*End of the Digby MS. But as a stray Play, which no
doubt once formd part of this MS, has been found in
another MS, it is added here.].*

[The following sketch of the rest of the play is from Mr. J. P. Collier's account of the Macro MS. (after, the late Hudson Gurney's, and just promist me on loan by the Trustees of his Will (9 March, 1880) in his *Hist. of English Dramatic Poetry*, (1833 and) 1879, ii. 210-12 :—

“ They [Will's 6 Retainers] are called Recklessness, Idleness, Surfeit, Greediness, Spouse-breach, and Fornication. The minstrels play ‘a hornepype’, and they all dance until they quarrel, when Mynde exclaims in a rage :—

‘ Hurle hens these harlotts, here gyse ys of France !’
and the eighteen mutes being driven off, Mind, Will, and Understanding remain on the stage. Mind says to his two companions :

‘ Leve then thys dalyance,
Ande set we ordenance
Off better chevesaunce [enterprise—J. P. C.]
How we may thryve.

Undyrstondyng.—At Westmynster, with out varyance,
The nex terme shall me sore avaunce
For retornys, for embraces, for recordaunce ;
Lythlyer to get goode, kan no man on lyve.

(p. 211) *Mynde.*—And at the parvyse¹ I wyll be
A’ Powlys, be-twyn two and three
With a menye folowynge me . . .

Wyll.—Ande ever the latter, the lever me :
Wen I come lat to the cyte,
I walke all lanys and weys to myne affynyte ;
And I spedē not ther, to the stewys I resort.’

They continue to converse in this strain for some time, Understanding dwelling, especially, on the tricks of the law. Just as they are about to make their *exit*, in order to eat and drink together, Wisdom unexpectedly enters ; while *Anima*, having been disfigured and corrupted by Mind, Will, and Understanding, ‘ apperythe in the most horrybull wyse, fowlere than a fend.’ She afterwards gives birth to six of the deadly sins, and the operation is thus described :—‘Here rennyt out from undyr the horrybull mantyll of the Soule, six small boys in the lyknes of devylls, and so retorne ageyn.’ *Anima* becomes sensible of her dreadful transformation, and Mind, Will, and Understanding find that they are the cause of it. It is added :—‘Here they go out, and in the goynge the Soule syngyth in the most lamentabull wyse, with drawte notes, as yt ys songyn in the passyon wyke’ ; in allusion probably to the prolonged manner of drawing out the notes of psalms at that season.

¹ *Parvyse* means the Portico. This passage settles the doubt (see Glossary to Tyrwhitt's *Chaucer*, *etc.* ‘Parvis’) as to where the Parvis at London was situated : it was where lawyers met for consultation—viz. the portico of St. Paul's Cathedral. . . .—J. P. C.

"Wisdom makes a long speech, in order to give the characters time to dress themselves; after which, 'here entrethe *Anima*, with the five wytts goyng before; Mynde on the on syde, and Undyrstondynge on the other syde, and Wyll folowyng, all in (p. 212) here syrst clothyng, her chappeletts and crests, and all havyng on crownys, syngynge in here commynge'. Mind, Will, and Understanding renounce their evil courses, and *Anima* rejoices in the change. The conclusion or epilogue, not assigned to any character, is as follows:—

‘*Volis qui timetis Deum
Orietur sol rusticum.*
The tru son of ryghtusnes.
Wyche that ys our lorde Jhu,
Shall sprynge in hem that drede hys meknes.
Nowe ye must evry soule renewe
In grace, and vyses to eschew,
And so to ende with perfection,
That the doctryne of wysdom we may sew.
Sapientia patris graunt that, for hys passyon. Amen.’

At the end is a list of the characters, but it does not include Will, nor any of the persons who have entered to dance.”]

NOTE ON THE HOLBORN QUEST, p. 165, l. 773.

The William Smith, Rouge Dragon, whose plans of Cambridge and Canterbury are given in my *Harrison II* (see p. 16* there), wrote also “A Breeff Description of the Famovs Cittie of London, Capitall Cittie of this Realme of England. &c. Ann°. 1588.” Harleian MS. 6363; and from it, leaf 13, I take his account of the City Quest, which shows what the Holborn one ought to have done and been:—

“Wardmote Enquest.

“There is also The Wardmote Enquest, Chosen euery St. Thomas day, in euery ward a quest. And are chosen after this maner. The Aldermen of euery ward, causeth all y^e Inhabitants thereof, to assemble at a Church, or some other place within the said ward, where is chosen out amongst them about 24 parsons, which are called The Wardmot Enquest. And these do sitt all y^e Christmas Holly-dais till Twelft Day. And call beffore them all such parsons (in their ward) as be noted (yea, or suspected) of any notable cryme, which if they fynd culpable: They present them in wryting, vnder their handes & Sealls, into the guildhall. Also they go into every mans howse within the said ward, & peruse their weights & measures, which, if they fynd not Iust: they breake them in peeces.

“Also they present euery man, at whose dore the Street is not well paved: also all Strumpetts, Baudes, Raylers, Skolders, & such Lyke, which being found faulty, are punished accordingly. And therfore euery baudy bacheler had nead to looke to hym self.”

CHRIST'S BURIAL AND RESURRECTION

A Mystery.

IN TWO PARTS, IN THE NORTHERN DIALECT.¹

FROM THE BODLEIAN MS E Musæo 160.

PART I TO BE PLAYD ON GOOD FRIDAY AFTERNOON,

PART 2 ON EASTER-DAY IN THE MORNING.

PART I.

(*At Christ's Cross and Sepulchre.*)

Joseph and the Three Maries lament Christ's Death.—With Nicodemus they take his body from the Cross.—His Mother utters her Complaint over him (p. 188, 189, 191—197).—He is buried.

PART II.

(*In Jerusalem and at Christ's Tomb.*)

The Three Maries go to Christ's Sepulchre.—Peter laments his treachery (p. 210); Andrew and John comfort him.—Christ appears to Mary Magdalene (p. 219), and then to the 3 Maries (p. 222).—The Apostles go to the Sepulchre (p. 225).—All sing.

¹ Originally : See the *aue*, *a'*, all (l. 4, 7, 653, &c.); *awm*, own (p. 182, l. 401); *till*, to (l. 402, 428, 528); *haves thou* (l. 403); *knaw*, know (p. 188, l. 496; p. 189, l. 514, &c.); *wald*, would (p. 189, l. 531; p. 190, l. 564, &c.); *lawly*, lowly (p. 226, l. 1715); *s*, verbal plural; *whiklye*, quickly (p. 186, l. 444); *whantite*, quantite (p. 192, l. 621; p. 196, l. 737); *whik*, quick, living (p. 198, l. 814); *whit*, quite, requisite (p. 199, l. 850), &c. See more overleaf.

[THE NAMES OF THE PLAYERS.]

PART I.

Josephe of Aramatheye.	2. Mary, the Mother of James.
The Three Maries.	3. Mary Magdalene.
1. Mary Salome (see note 3, p. 54 above).	Nicodemus (p. 184). The Virgin Mary (p. 186).
	St. John the Evangelist (p. 187).

Besides these, in Part II (except Joseph and Nicodemus).

The Angel (p. 205).	St. Andrew, Peter's Brother (p. 213).
St. Peter (p. 209).	Jesus (p. 219, 222).

Dr. Richard Morris kindly sends me the following note on the Dialect of this Mystery :—

“I’ve look’d over the ‘Mystery’ and find that it was originally in the Northumbrian dialect (has 2 and 3 sing. in -s, l. 1469, 1543 (is thou, 184/293); pl. in s, see l. 1426; *till*, sign of infinitive, ll. 992, 1335, 1345, 1580; *sho*, she, &c), but that it has been greatly alter’d and modernized (see footnote on p. 184, good *Northumbrian*).

“Northumbrian and Midland forms are mixed together (cp. *sho* and *shee*; 3rd pers. sing. in *s* and *th*, see p. 182), and whole lines have been alter’d to get a Midland *rhyme* (cp. l. 203-4, original endings *wo* and *sho*; for *hee* = she, and not he; p. 202, l. 918-19, *sho* and *go*, original *rymes*).

“The Midland element is easily recognized to be of the West Midland type.

- “1. The text contains a large number of Northern terms.
- “2. pt. tense and pp. in -t, ‘wipet, blessit, wrappit,’ &c., &c.
- “3. *Os*, as : This word occurs about 30 times, and as it is common in West Midland work, I take the frequent occurrence of it to be proof positive of Midland influence. The poem is still *Northern*, as distinct from *Southern*. ”

¹ Cp. pres. participles in -ing, not Northern; the dropping of *n* in past participles of strong verbs not Northern (p. 194).

THE BURIAL OF CHRIST.

[MS. E Museo 160 [once 226], (Bodl. Libr.), leaf 140.^{1]}

² [This is a play to be playede, on part on gud-friday after-none, & þe other part opon Ester-day after the resurrectione, In the morowe, but at [the] begynnyng ar certene lynes which [must] not be saide if it be plaiede, which (... another line cut off).]

The prologe of this treyte or meditatione off the buryalle of Criste & mowrynghe therat.

A Soule that list to singe of loue
Of Crist, that com til vs so lawe,
Rede this treyte, it may hymm moue,
And may hym tecþe lightly with a ve.³
Off the sorow of Mary sumwhat to knawe,
Opon gudfriday after-none;
Also of theappostiles awe,
And how mawdleyn sorowe cessit not son; the Apostles,
And also
How Iosephe of Aramathey
And oþere persons hollye;
With Nichodeyme worthely,
How in thair harte had wo. 13
Fyrst lat vs mynde how gud Iosephe,
On this wise wepit Cristes dethe:—

This Treatise
tells of the
sorrow of Mary,

⁴ 8 Mary Mag-
dalene,

Joseph of Ari-
matheia,

Nicodemus,

and Joseph.

15

¹ The MS. is lettered on the back:—"Cronol. Papish Play." The stanzas are almost all 6 lines, *aab, ccc*; some 8, *aaab, ccbb*. The Virgin's Complaint, p. 191-3, is mainly in eights, *abab, bbcb*, with some sixes and sevens. Some couplets follow it. Parts of it (p. 194-5) have the same burden 'Who can not wepe, com leme of me,' as the earlier poem in my *Hymns to the Virgin and Christ*, E. E. T. Soc. 1867, p. 126-7.

² In margin of leaf 140 back, at foot.

³ withal.

Iosephe.

A Lesse ! that euer I levit thus longe !
 This day to se so grete wronge !
 So fell Cruellitee & paynes stronge
 Were neuer seyn or this ! 19
 Such envy, such rancor, such malesse !
 Of cruell tormentes such excesse !
 O pilate, pilate ! in thy palesse,
 He that neuer did amysse, 23
 This day was dampnyt ! o Innocent bloode,
 Most of vertue, most graciouse & gude,
 This day stremynt owt lik a floode
 And lyk a ryvere grete ; 27
 On caluery mownt, on lenghe & brede !
 O caluery ! thy greyn colore is turnyd to rede
 By a blessit lammes bloode which now is dede.
 Alese ! for faynt I swete, 31
 Remembringe that so cleyne on Innocent shuld dye, 32
 Which ledd his life the most perfylie,
 And wrought sich warkes wonderoslye,
 Ose Iudea can recorde. 35
 What mortall creature, that powre myght haue
 To make a dede man rise owt of his graue,
 Lyinge ther-in iiiij dayes tayve,
 But god, the gretist lorde ? 39
 A man to haue his sight, born starke blinde, 40
 From Adams Creation where shall we fynde ?
 Or what prophettes can ye call to mynde,
 Of whom maybe verryfyed 43
 So grete a miracile aboue naturs righte ?
 To many othere blind men he gaue the sighte,
 And wrought many wounders by godly myghte,
 As it is well certifiede. 47
 From the hyll I com bot now down, 48
 Wher I left the holy women in dedly swoun.
 O ye pepul of this cetye & of this towne,

Great wrong has
been wrought
to-day.

Christ's blood
has flowd, and

turnd Calvary's
green to red.

[leaf 140, back]

What creature
but God could
raise a dead
man,

or give sight to
the blind?

Herd ye not the Exclamation 51
 And the grete bruſte which was on the h[ij] R,
 "Crucyfy hym! Crucify hym! slo hym & kill!" The Jews cried,
 Peace! now harkyn! I pray you stand stiſt;
 Methink I here lamentation.¹ 55
 thre mariye sais all to-gider in a voce. [leaf 141]

Aijnt ij marie
 O most dolorose day! O tym of gretist sorowe! 56 The 3 Maries
 lament.

Mawdleyn
 O sisters,² stand stiſt vn-tyſt to-morowe!
 I trow I may not leue.³ 58

Ioseph
 I here the mawdleyn / bitterly compleyn). Joseph sympa-
 What gud creature / may hym-self refrayn) thises.
 In this piteose myscheffe.⁴ 61

j^a maria.
 O day of lamentation! 62

ij^a maria.
 O day of exclamation!

Thrid mary.
 O day off suspiratione!
 Which Iewes shaſt repent! 65

Mawdleyn.
 O day most doloruse!
j^a maria.
 O day paynfull & tedious!

¹ Off the wepinge of the ij Maries.
 M [^{An}, harkyn how mawdleyn with the maris ij^a Wepis & wringes thair handes os they goo.]
 These two lines cross through with red ink.

² saide mawdleyne croſt through.

³ This line is croſt through:

This hard holy Ioseph standinge ryght gayn

⁴ The MS. adds:—[The maries in that statione
 Then saide on this fascione]
 Lines croſt through.

ij^a maria.

O pepul^H most cruell & furiose,
Thus to slo an Innocent !

69

ij^a maria

Christ hangs
on the Cross,

O mawdleyn, your master dere,
How rewfally he hing^Hs here,
That set you first in ceile !

70

72

Mawdleyn

¶ A ! cesse, sisters ! it sloes my chere !
His dulfu^H deth I may not bere !
Devowt Iosephie, I se hym here,
Our cares forto keyle.
O gud Iosephie, approche to vs nere ;
wounded with a spear ; Behold hym wowndit with a spere,
That louede yow so weyH !

76

79

Iosephe

¶ O¹ mawdleyn), said Ioseph,² I pray you here ;
& your sisters als to be of gud chere.

Magdal[eyn]

¶ O frende Ioseph ! this prince had neuer pere !
[leaf 141, back] The we^H of mercy / that made me clere ;
And that wist ye weile. /
Nay, gude Iosephie, com nere & behold^H !
This bludy lammes body is starke & cold^H.
O ! hadde ye seyn his paynes many-fold^H,
Ye walde haue beyne right sory.
Iosephie ! luk bettere, behold^H & see,
In how litil space how many woundes bee !
Here was no mercee,³ her was no pitee,
But Cruell delinge paynfully.
O goode Iosephie, I am all dysmayede

84

85

88

92

93

His body stark
and cold.

¹ gud cross^H through, instead of said Joseph.

² The poetaster has again forgotten that he's writing a play.

³ mercye alterd.

- To see his tendere fleshe thus rewfully arayed,
On this wise so wofully displayed,
Woundit with the nay^H & spere ! 96
- O dere Ioseph^e / I fey^H my harte wex cold,
Thes blessite fete / thus bludy to be-hold,
Whom I weshid with teres manyfold,
And wyped with my heare. 100
O how rewfull / a spectakil^H it^t is ! 101
- Neuer hast bee seyn^d / ne shaff be after this,
Such cruell rigore to the kinge of blisse ;
The lord that made all, 104
Thus to suffere in his humanitee,
And that only for our iniquitee ! The Lord of all
has sufferd for
man's iniquity.
- O makere of man ! what loue & pitee
Had thou for vs so thrall ! 108
O gude Iosephe, was ye not present here ? 109

Ioseph.

- ¶ Yis, moder mawdleyⁿ, it changid^t my chere.
The wounder was so grete, I yrkit to com nere.
But I was not farre hence. 112 [leaf 142]

Magdalena.

- ¶ O Ioseph^e, If I told you euery circumstaunce
Of the moste merite & perseuerance
Of hym þat never did offence, 115
Thys highe kinge þat hinges befor our face, He never did
offence, and yet
Displayede on Crosse in this piteos place,
And te^H you of his pacience ; 118
Frende Ioseph^e, this day am I sure, 119
Scantly with force ye myght it indure,
But your hart shuld tendere 121
How he sufferte to be takid,
Sore scourgit & nakid was taken and
scourgd.
On all his body sclender ! 124
And not-with-standinge your manly hart,
Frome your Ees the teres wald starte, 125

- To shew your hevynesse. 127
 Com hithere, Iosephe, & stande ner this rood !
 The Lamb shed his blood.
 Loo ! this lamme spared not to shedd his blude
 With most paynfull distresse ; 130
 Her was more rancore shewed than equitee,
 Mich more malace than ony pitee,
 I reporte me ; your-self behold & see !
 His pain passes all other. 134
 All if he were the prince of peace,
 Therfor my sorow haves no releace.

Iosephe

¶ Gude mawdleyn, of your mowrnyng cease ;
 It Ekes my doole, dere moder :¹ 138

Maria Iacobi ij^a

Who can but sorrow for it ? Goode frende Iosephe, what creatur maye 139
 But sorow to se this wofull daye,
 [leaf 142, back] The day of gretist payne ? 141

Maria solamee

¶ 2 Wo & sorow must nedes synke
 Mor in our hartes than met & drinke,
 To se our saueyoure slayne. 144

Iosephe.

The Virgin Mary
 ¶ Alese, women ! ye mak my hart to relente,
 Beholdinge his body thus torne & rente,
 That inwardly I wepe ; 147

But, gude Mawdleyn, shew vnto me
 Where is mary his mothere so free.
 Who haues that maide to kepe ? 150

Mawdleyn

A Iosephe, from this place / is sho³ gone. 151
 To haue seyn hir, a harte of stone,

¹ MS. has this line crost through :—

The secund Mary began to saye

² The MS. puts before Wo, 'The thrid mary saide,' but it is
 crost through.

³ wente crost through.

For ruthe wald hauē relente:	153
Right many tymes emangē is here	
Sche swownyd with most dedly chere,	twoond.
Ose mothere mekest kente.	156
With full longe prayere, scant we myghte	157
Cause hir parte from this peteose sighte;	
Scho made many compleynnte;	159
Ye saw never woman þis wise dismayde;	
Zebedeus & Iohān hase hir convaide;	<small>Zebedeus and John have taken her home.</small>
To spek of hire I faynte.	162
Many men spekes of lamentacion	163
Of moders, & of their gret desolation	
Which that thay did in-dure	165
When that their childer dy & passe;	
But of his peteose tender modēr, alasse,	
I am verray sure	168
the wo & payn passis all other:	169
Was ther never so sorowfull a mother	<small>Never was mother so sorrowful as the</small>
For inward thought & cure,	171
When sho harde hym for his enmyse praye,	<small>[leaf 143]</small>
And promesid the thefe the blissis aye,	
And to hir-self no word wald saye;	
Sche sighid, be ye sure.	175 <small>Virgin when her Son didn't speak to her,</small>
The sonne hynge, & the moder stood,	176
And euer sho kissid the droppes of blood	
That so fast / ran down;	178
Sche extendit hir Armes hym to brace;	
But sho myght not towch hym, so high was the place,	<small>and she could not touch Him.</small>
And then sho fell in swoone.	181

Iosephē

A Gude mawdleyn, who can hir blame,	182
To se hir awn son in so grete shame,	
With-owt ony offence.	184
But, mawdleyn, had he ony mynd on hir in his passion?	

Mawdleyn

3ee, yee, Iosephe ! of hir he had grete compassion,	
Os apperit by evidence ;	187
For, hanginge on the Crosse most petyfully,	188
He lukyd on that maide, his moder, rewfully,	
And with a tender cow[n]tenaunce,	190
As who say, " modere ! the sorow of your harte	
Makes my passion mor bitter & mor smarte,	
Ye ben) euer in my remembraunce.	193
Dere modere, becausse I depart os nowe,	194
Iohn my Cosyn) shall waite on yowe,	
Your conforte for to bee."	196
Loo, he had hyr on his graciouse mynd,	
To teche all chi[l]deren) to be kind	
To fader & modere of dewtee.	199
This child wald not lefe his moder alone,	200
Not-withstandinge hir lamentabill mone	
& hevynesse.	202

[I]oseph

1 A, gud lady, full wo was shee !	
But can ye tell what wordes saide hee	
There in that grete distresse ?	205

Mawdleyn

And in His	¶ 2 O Iosephe, this lame most meke,	206
	In his Crucifix tormentes & paynfull eke,	
	But fewe wordes he hadde,	208
agony, He said "I thirst."	Saue that in grete Agonye	
	He saide thes wordes, " I am thrustye,"	
	With chere demure & sadd.	211

[I]oseph

¶ Mawdleyne : Suppose ye his desire was to drinke? 212

¹ In the MS. the line before is crosst through :— ¶ Than saide Iosephe right peteoslee.

² ¶ Mawdleyne saide crosst through.

Mardelyn

- T Nay, verrelye, frende Ioseph, I thinke
 He thrustide no lyquore ; 214
 His thruste was of charitee ; Christ thirsted
 For our faithle & fidelitee,
 He ponderite the rigore, 217
 Of his passion done so cruellye ; 218
 For the heith of manrys saull cheflye for the health of
 He thrustid & desirede. 220 man's soul,
 And then, after tormente longe,
 & after paynes fell & stronge,
 This mekist lam expyred : 223 and then died.
 For wikkit synners þis lamm is dede. 224
 Alese ! my hart wex hevy os lede,
 Myndinge my wrtchitnesse. 226
 Where was euer a mor synfull creature
 Than I my-self? nay, nay ; I am sure
 Was none of mor offendesse. 229
 O ! what displesur is in my mynd,
 Rememberinge that I was so vnykynd 230
 To hym that hinges here,
 That hinges here so piteoslye
 For my synnes done owtragioslye !
 Mercy, lorde, I requere ! 235
 Not-withstandinge the gre[t] enormitee
 Of my fowle synnes, & of his humylitee, 236
 This lambe, this Innocent,
 For my Contrition he forgaue mee Yet He forgave
 Only of his fre mercifull pitee ; me all my foul
 Neddes must my harte relente. 241 sins.
 This is the sacrifice of remission ; 242
 Crist, al synners havinge contrition,
 Callith to mercy & grace, 244
 Sayinge thes swete wordes, " retorn to mee, He is with all
 Leve thy syn, & I shalbe with thee, who turn to
 Accepte in euery place." Hum.
 Had not beyne his most mercyfull consolatione, 248

	I, wreche of aft wretches, ¹ into desperation	
	Had fallen right dangerously;	250
	My dedes were dampnabill of righte,	
His mercy ac- cepted my con- trite heart.	But his mercee accepte my harte contrighte, And reconciled me gracioslye.	253
	O mekeste lambe, hanginge here on hye!	254
	Was ther none othere meyn) but þou must nedē dy, Synners to reconysle?	256
How I sorrow for Him!	A, Sisters, sisters! what sorow is in me, Beholdinge my master on this peteose tree! My harte fayntes; I may no longer dree. Now lat me pawse a whyle;	260
[leaf 144, back] What can com- fort me?	O, where shall ony comfurni com to mee, And to his modere, that Maid so free? Wald god, here I myght dye!	261
		263

ij^o Maries.

¶² Gud Mawdleyne, mesure youre distillinge teres!

Mawdleyn

His feet that I wiped with my hair are pierct with a nail	¶ O sisters, ³ who may hold theire cheres? Thes are the swete fete I wipet with heris; And kissid so deuowtlye;	267
	And now to see tham thyrlite with a nayle, How shulde my sorowfull harte bot fayle And mowrn) contynually?	270
	Cum hithere, Ioseph, beholde & looke	271
	How many bludy letters beyn) written in þis buke, Smaill margente her is.	273

Iosephe

¶⁴ Ye, this parchment is stritchit owt of syse.
O derest lorde! in how paynfull wise

¹ had fallen *crosst through*.

² In the MS. these 3 lines are crosst through:—
 Ose mawdleyne thus sore did wepe
 The oþere iþo Maryes tuk gude kepe
 And saide righte soberlye

³ saide sho *crosst through*.

⁴ In the MS. the line before is crosst through:
 Than said Iosephe a nobille man of prise

Haue ye tholit this!	276
O, all the pepill that passis here-by,	277
Beholde here inwardlee with your Ees gostly,	
Consider well & see,	279
Yf that euer ony payn or torment	
Were lik vnto this which this Innocent	
Haves suffert thus meklee!	282
Remembere man! remembere well, & see	283
How liberaff a man this lord was & free,	
Which, to saue mankind, ¹	285 to save Man-kind?
On droppe of blude haues not kepit ne sparid!	
Ful litil for ease or plesure he carid,	[leaf 145]
By reason ye may finde,	288
Which on droppe of blood hase not resaruyd.	289
O lord, by thy deth we beynd preseruyd;	
By deth thou hast slayne deth;	291
Was neuer no love lik vnto thynd,	
That to this meknes thy selfe wald inclyn,	Never was Love like His!
& for vs to yelde thy brethe.	294
Thou knew ther' were no remedy to redeym syn,	295
But a bath of hi blude to bathe mans saule in;	
And thou were well ¹ assent	297
To let it renowt most plenteosly.	
Where wer euer sich love? neuer, verrely,	
That such wise wald content.	300
To his fadere, for vs he made a sure render.	301
Loo! euery bone ye may nowmbere of his body tender,	
For vntollerabill paynes	303
The tormentours spared no Crueltee,	
With sharp scowrges te-terre his fleshe, ye may see	His flesh was torn with
With thorns thrust in his braynes;	306 scourges, thorns were thrust into
Grete nayles drevyn, the bones all to brake;	307 His brains; nayles were driven into Him; His bones
Thus in Euery parte the nayles thay did wrake.	were broken in pieces.
O cruell wikkynese,	309
From the Crowne of the hede vnto the too,	

¹ content crossit through.

	This blessit body was wrappit all in woo,	
	In payn & distresse.	312
Wounds are all over Him, in [leaf 145, back] side, head, hands, feet.	In this displaied body, wher' may it be found, On spott, or a place, bet ther' is a wound, Owther' mor or lesse.	313 315
	Se his side, hede, handes & fete ! Lo ! All his body with blude is wete, So paynfull was his presse. On yche parte he is payned sore, Saue only the tunge, which euer-more For syñners did prayee.	318 319 321

Mawdlen.¹

O piteous sight ! Who saw euer a spektacle more pitevs,	
A more lamentable sight & dolorus ?	
AA ! this wofull daye !	324
Alese, this sorow that I endure	325
With grete inwarde hevynes & cure !	
Alesse, þat I do not dye,	327
To see hym dede, made me of noghite, And with his deth thus haves me bougħite ;	
O cruel torment !	330
O dere master, be ye not displeasid	331
Yf I myght dy with yow / my hart wer wel easid ;	
O ! ffaynit, & faynt it is	333

Ioseph.²

But He shall rise again,	What meynȝ ze women, in goddiȝ name ?	
	Moder ! to mych sorow / ze mak ; ye be to blame ;	
	I pray yow, leve all this !	336
	He that hingeth here of his humilitie,	337
	From deth shal aryse, for right so saide hee ;	
	His wordes must nedes be trewe :	339

¹ The next line in the MS is crosst through :—

¶ To that word mavdlenȝ awnswert thus

² The next line in the MS is crosst through :—

¶ Holy Iosephe awnswerit to this same

This is the finale cawse & concludyn,		
To bringe our mortall enmy to confusyon,		to subdue Satan,
And his powere to subdewe.	342	
For this cawse he descendit from þe hevynly place	343	[leaf 146]
Born of þe mekist virgyn all full of grace,		
Which now most sorowfull is.	345	
For that cawse he did our natur take,		
Thus, by deth, to sloo deth, ffor mannes sake,		to slay Death,
And to restor hym to blysse.	348	and restore Man to Bliss.
Wherfor, good women, your-self conforte;	349	
Amongest vs agayn / he shall resorte,		
I trust verrelye;	351	
I pray yow, compleyn not thus hevylee.		

Mawdle[yn.]

' Nedes must I compleyn, & that most bitterlee,		
& I shall tell yow whye:—	354	
In-sensibill Creaturs / beyn trovblid, þe see;	355	All Nature is troubled.
The son had lost his sight; Eclippid was hee;		The Sun was eclipt; the Earth trembled;
Therth tremmblide ferfullye;	357	
The hard flynt & ston / is brokyn in sundre;		Rocks rent.
Yf resonable creatures / be trowblid · it is no wonder;		
And emange all speciallye,	360	
I, a wrechit woman / a, wrech! a, wreche!	361	
Behold these bludy welles / her may þou fechē		
Balme more preciose than golde!	363	
O ye welles of mercy / dyggide so depe,		
Who may refrayn / who may bot wepe,		Who can refrain from weeping at these streams of Christ's blood?
These bludy streymys to be-holde?	366	
O fontains flowinge with water of life,	367	
To wash away corrupcion / of wondres infectyfe,		
By dedly syne grevose!	369	
All with meknese is mesured this ground, with-out [leaf 146, back] dowte,		

¹ The line before in the MS. is crosst through :—

¶ Than said Mawdleyne A Iosephe free

Wherin so many springes of mercy flowes owte,
Beholde, how so plenteose!

372

Altera maria.¹

- Mawdleyne, your mowrnynge avaylis nothinge. 373
 Lat vs speke to Iosephe, hym hertely desiringe
 But let us find a way to take the Crucified to the Sepulchre. for To finde some gude waye, 375
 This Crucified body down to take,
 And bringe it to sepulcre, & so lett make Ende of this wofull daye. 378

Ioseph.²

- Pilate has consented, and 3e shall vnderstand yit more, that I 379
 Haue beyne with the Iuge Pilat instantlye
 For this same requeste, 381
 To berye this most holy bodye;
 Ande he grauntid me ful tenderlye
 To do os me thought beste. 384
 Nicodemus is coming to take the body down. I haue spokene with Nichodemus also;— 385
 Ye shall se hym takyn down, or ye go;—
 That he taryes so longe, I mervell. 387
 A ! I se hym now com vpward the hil. Cesse of youre wepinge, I pray you, be stiſ; 390
 I trust all shalbe well.
 Nichodemus, come nerre ! we haue longe for you thouȝt.³ 391

Nichodemus venit.

- ¶ O worthy lorde, who made all thinge of noght,
 Leaf 147] With the most bitter payn to deth is thou broughte;
 Thy name blessit bee ! 394

¹ The next line and a quarter are croſt through in the MS :—

¶ The oþere Mary myldy gaſe awnſeringe
And ſaide

² The next line is croſt through in the MS :—

¶ Then ſaide Iosephe gude women & worthye

³ The next 4 lines are croſt through in the MS :—

When that Nichodeme ſee Crist, þat all boȝt,
Hinge all hide in his blude,
Than knelide he downe with hartely hevy thoughte,
And ſaide with milde mude.

O, how a pitefull sight is this,	Nicodemus la-
To se the prince of euerlastinge blisse	ments the Jews*
To hinge here on this tree,	397
To hinge here thus soo piteoslye!	398
O most lovinge lorde, thy gret mercy,	
To this bavese the constreyuyd!	400
Why wold thyn awn pepiH, þi awn flokke,	
Thus crucyfy the, & nayH till a stokke?	
Why haves thou not refreynyd?	403 cruel return to
For fourty yere in wildernessse,	Jesus for His
Theire olde Faders in theirie progresse	404 goodness to their
Thou fed with angelles foode,	fathers,
And brought them in-to the land of promission,	
Wher they fand lond in euery condischion,	
And all thinge that was goodle.	409
A ! A ! Is this theirie gramecy? is this theirie reward?	
Thy kindnesse, thy gudnese, Can they regard?	
No better but thus?	412
Notwithstondinge the vesture of þi humanyte,	
That þou were the verrey son of god, þay myȝt see	
By myracles most gloriose.	415 and when His miracles showd them that He was the Son of God.

Ioseph.

¶ ¹ gude brothere, ² of your compleinte ² Cesse !	416
þe renewe agayne grete hevynesse,	
Now in thes Women here.	418

Nicodeme.³

Nay, ⁴ gret comfurthe we may haue aH,	
For, by his godly powere, arise he shaH,	
And the thride daye apere.	421 [leaf 147, back] But still He shall arise on the 3rd Day.
For ons he gaue me leue with hym to reasone,	422
And he shewet of this deth, & of this treasone	
& of this Crueltee,	424

¹ Then saide Ioseph crosst through. ²⁻² added above the line.³ The next line is crosst through in the MS:

¶ Nay, saide Nicodeme, it may befall,

* That crosst thro, Nay added.

- | | | |
|---|--|-----|
| | And how for mankynd he com to dye,
And that he shuld arise so glorioslye
By his myghtee maiestee | 427 |
| Christ Himself
told me this. | And with our flesch in hevyn tiȝ ascendȝ :
Many swete wordes it plesit hym to spend
Thus speking vnto me, | 428 |
| | That no man to hevyn) myght clym),
But if it were by grace of hym
Which comȝ downȝ to make vs free : | 430 |
| | Nemo ascendiit in celum nisi qui descenditi de celo.

Ioseph, redy to tak crist downȝ, sais. | 433 |
| Let us then take
down the Body, | To tak down this body, lat vs assaye !
Brother' Nichodemus, help, I yow praye ! | 435 |
| and knock these
big Nails out. | On Arme I waldȝ ye haddȝ,
To knokk out thes nayles so sturdy & grete.
O safyoure ! they sparidȝ not your body to bete ;
Thay aught now to be saddȝ. | 437 |
| | | 440 |
| | Mawdleyn). | |
| | Gude Iosephȝ, handiȝ hym tenderlye ! | 441 |
| | Iosephe. | |
| Magdalen, hold
His feet ! | Stonde ner, Nichodemus ! resaue hym softlye !
Mawdleyn, holdȝ ye his fete ! | 443 |
| [leaf 148] | Mawdleyne. | |
| Make haste.
His Mother is
coming. | Haste yow, gude Iosephȝ, hast yow whiklye !
For Marye his moder wiȝt com, fer I ;
A ! A ! that virgyn most swete ! | 446 |
| | Nichodemus. | |
| | I saw hir benethe on the othere sidȝ ;
With Iohn I am sure sho wiȝt not a-bidȝ
longe frome this place. | 447 |
| | Mary, virgyn) & mother, com then sayinge. | 449 |
| | ¶ A, A, my dere sone Jesus ! A, A, my dere sone Jesus ! | |

- Iōhn euangeliste.
 Gude Marye, swete cosyn! mowrn^d ye not thus,
 Ye see how stondes the case. 452
- Mawdleyne.
 Allese, scho commys! A, what remedye!
 Gud Ioseph, comfurth hire stedfastly,
 That virgyne so ful^d of woo! 454
- Mary virgyn^d sais, falles in swown^d.
 Stonde stil^d, frendes! hast ye not soo!
 Haue yee no fere of mee;
 Lat me help to tak my dere son down^d! 457
- Mary mawdleyn^d.
 Lo! I was sure sho walld fall in a swown^d!
 Her, on euery sid^d, is pitee. 460
- Iosephe.
 Help, Mawdleyn^d, to revyue hir agayn!
 A. a. This womans harte is plungid^d with payn^d!
 Hir sorowe sho cane not cesse. 461
- Iōhne euangelist.¹
 A, A! dere Ladee, wherfore & why
 Fare ye on this wise? wi^d ye here dy?
 Leyf of this hevynesse! 466
- Ye promesit me ye wold not do thus. 467
- Mawdleyn^d.
 Speke, ladye! speke for the loue of Iesus,
 Youre swete sone, my master here! 469
- Marye virgyn^d.
 A, A! Mawdleyn^d, mawdleyn^d! your master so dere!
 jo^d Maries. 471
- Most meke modere, be now of gude chere!
- Iōhn Euangeliste.
 Wipe awaye that rynnys owt so faste!
 From your remembraunce, rayse owt at þe last^d
 Of his passione the Crueltee. 472
- and forget the
cruelty of her
Son's sufferings.

¹ repeated over leaf.

Iosephē.

Tak comfurthe, marye ! this wailinge helpes nothinge.
 Your dere soñ we wiþ to his sepulcre bringe
 Als it is aþ oure dewtee. 477

Mary Virgyn.

The Virgin Mary laments	God reward yow of your tenderness !	478
	I shaþ assiste you with aþ humyfnesse ;	
	But yit, or he departe,	480
	Suffere me my mynd for to breke,	
	How be it ful scantly may I speke	
	For faynte & febill harte :	483
[leaf 149]	A, A, Cosyn Ioñ ! what shaþ I saye ?	484
	Who saw euer so dolful a daye,	
	So sorrowful a tym, as this ?	486
her Son's death,	This woful moders sorow / who cane itt expresse,	
	To se hir own chyld sleyn with cruelnesse ?	
	Yit myn own swet son, your woundes wold I kysse, 489	
and calls to mind the Angel Gabriel's salutation of her,	O, Gabrieł, gabrieł !	490
	Of gret Ioy did ye tell	
	In ȝour first Salutation ;	492
	Ye saide the holigost shuld co[m] in mee,	
	And I shuld consaue a child in virginitee,	
	For mankind saluation. 495	
	That ye said truthe, right well knew I ;	496
	But ye told me not my son shuld dye,	
	Ne yit the thought & care 498	
	Of his bitter passion, which he suffert nowe.	
and Symeon's saying that the Sword of Sorrow should enter her heart.	O ! old Symeon ! fulþ suthe said yowe ;	
	To spek ye wold not spare. 501	
	Ye saide / The sword of sorow suld enter my hart. 502	
	Ye, ye, Iuste Symeon ! now I fell it smarte,	
	With most dedly payn ! 504	
	Was there neuer moder that felit so sore !	
	I-wise, Ioñ, I fell it alway more & more !	
	Help ! help now, Mawdleyn ! 507	
She swoons again.	& cadit in extas[ia].	

Mawdleyn.

- Mek moder & mayde, leve *your* lamentation! 508
 Ye swoun^d stil^t on pase with dedly suspiration;
 Ye mare yowre-self & vs. 510 [leaf 149, back]

Iohn Euangelist.

- Ye shuld^t lefe of *your* paynfull afflictione,
 Callinge to *your* mynd his resurrection) St John bids
 Which salbe so glorivse; 513
 This knew ye, & þat beste 514
 Mary think of
 Christ's again-
 rising

Mary virgyn.

- I knaw it we^H, or ellis in reste
 My harte shuld^t neuer bee; 516
 I myght not leve, nore endure
 On mynate, bot I am sure She says, that
 The thrid day ryse shalt hee; 519
 But yit havinge remembraunce 520
 The gret Cruelty & Fell vengance
 Of the Iues so vnkind^t, 522
 Which thus wikkity has betraye^d
 Goddes son, born^d of me, a mayd,
 Most sorowfull in my mynd. 525
 O Iudas! why didist thou betraye
 My son, þi master? what can þou saye, 526 She reproaches
 Thy-self for ti^H excuse? 528
 Of his tender mercyfull charite,
 Chase he not the on his xiij to bee?
 He wald^t not þe refuse. 531
 Callyt not he þe to his supere & last refection? 532
 Cowth þou not put owt þi pesyn^d & infection treachery to his
 Sae thus only, 534 [leaf 150]
 Vnto thy master to be so vn-kind?
 Was his tender gudnese owt of thy mynd
 So vn-naturallye? 537
 Gau^t he not to the his body in memoria^H, 538
 And also in remembraunce perpetuall

	At his suppere there?	540
How could he dare to cause Christ's death?	He that was so comly & fayre to be-hold,	
	How durst thou, Crue H hert, to be so bold?	
	To cawse hym dy thus here?	543
	By thy treson, my son ⁿ here is slain!	544
	My swete, swetist son ⁿ ! how suld I refrey ⁿ ,	
	This bludy body to be-hold?	546

Iosephe.

Gud dere Marye! git you hence!	
We shall bery hym with al ^t reuerence, & ly hym in the mold.	549
Hau ^e hir hence, Io n ⁿ , now, I desire!	550

Ihoannes Euangeliste.

Mary is askt to go away,	Com on, swete lady, I ^{now} reqwire;	
	I shall gife yow attendance.	552

Iosephe.

On of yow women ber hir Companye!

Altera maria.

I shall wayte on hir. Go we hence, marye!	
Put al ^t this from your remembrance!	555

Marie Virgyn.

What meyn ye, frendes? what is your mynd?	556
Towardes me be not so vn-kinde!	
His moder, am not I?	558
Wold ye haue the moder depart hym fro?	
but she says she will stay by her Son.	To lefe hym thus, I will not so, But bide, & sitt ^e hym bye.
	561
	Therfore, gud Ioseph, be content.
	562

Iosephe.

Aa! Marye, for a gud consent	
We wald not haue you here.	564

Marie Virgyn.

Wold ye re-newe mor sorow in me?

Iosephe.

Nay, gud lady, that were pitee.

Marye Virgyne.

Than late me abide hym nere !	567	The Virgin Mary prays them to let her stay by the Cross,
Iohn ! why spek þe not for my conforte ?	568	
Mi dere sone bad me to you resorte,		
And allway on you call.	570	
Ye knew well, her is my tresure,		
Whom I loue beste, whom alþ my pleasure		
is & euer be shaſſ ;	573	
Her is my likinge & alþ my loue ;	574	
Why wald ye than me hens rernoue ?		
I pray yow hartly, cesse !	576	
Departe I may not, bot by fors constreynyd.		
Remembringe departinge, ales, my hert is paynid		
mor then I may expresse !	579	[leaf 151]
Now, dere swete coysyn ! I you praye !	580	
Myn awn) dere loue, which on thursdaye,		
Of his grace speciaſſ ,	582	and, in remem- brance of Christ's love to them,
Of his lovinge mynd & tendernesſ e,		
And of verrey Inward kindnesse,		
At suppere emanges you alþ ,	585	
He admyttid you frendly for to reste	586	
& slepe on his holye godly breste,		
For a speciaſſ prerogatifte,	588	
Because of your virginite & clennesse,		
Der' cosyn, encrease not myn hevynesse		
Yf ye desire my life !	591	
But, gud frendes, here in-treyt not ye,	592	to let
But be content, & suffere mee		
Ons yit for to hold,	594	
For to holde here in this place,		
And in myn armys for to embrace		
This body which now is cold,	597	her once more hold her Son's body in her arms.
This bludy body woundit so sore,		
Of my swet son : Iohn, I aske no more !	599	

Ioñ Euangeliste.

- Lady, if ye will haue moderation 600
 Of youre most sorowfull lamentacion,
 Saint John Do as ye list, in this case. 602

Marie virgyne.

- Ioñ, I shal do os ye thinke gude.
 [leaf 151, back] Gentill Ioseph, lat me sit vnder your rude,
 And holde my son a space. 605

Nichodemus.

- and Nicodemus Let vs suffere the modere to compleyn
 consent. Hir sonnes deth in verrey certeyn,
 Tilt ease him & content. 606
 608

Ioseph.

- Ye! so shal hir sorowfull harte
 Alway to suffere smarte,
 And we can bot repente. 611

Marie Virgyn.

- The Virgin takes O sisters, Mawdleyn, Cleophe, & Iacobe ! 612
 Christ's body in
 her arms, Ye see how pitefull my son doth lye
 Here in myn armys, dede ! 614
 What earthly mother may refreyn,
 To se his son thus Cruelly slayn,
 A ! my harte is hevy os lede ! 617
 and laments over Him, ¶ Who shal gife me water sufficient, 618
 And of distillinge teris habundance,
 That I may wepe my fill with hart relent

- [eights: abab,
 bcbc]
 recalling His Birth and Circumcision.
- After the whantite of sorofull remembrance ? 621
 ¶ For his sak that made vs all, 622
 Which now ded lyes in my lappe ;
 Of me, a mayd, by grace speciall,
 He pleside to be born, & sowket my pape. 625
 [leaf 152] He shrank not for to shew the shape
 Of verreye man at his circumcision,
 And þer shed his blude for mannysh ape. 626

- Al-so at my purification),
 ¶ Of hym I made a fayre oblation),
 Which to his fader was most plesinge.
 For fere, than, of herodes persecution,
 In-tiȝ egip[t]e fast I fled with hym)—
 His grace me gidiȝ in euery thinge,—
 & now is he dede ! that changes my cher' !
 Was neuer child to moder so loving !
 Who þat cañ not wepe, at me may lere.
 ¶ Was neuer deth so Crueȝ as this,
 To slo the gyvere of aȝ grace.
 Son ! suffer me your woundes to kisse,
 & your holy blude spilt in this place !
 Dere son ! ye haue steynyd your face,
 Your face so frely to behold.
 Thikk bludy droppes rynnes down a-pace,
 Speciosus forma, the prophet told.
 ¶ But alese ! your tormentes so manyfold
 Hase abatid your visage so gloriose !
 Cruell Iewes ! what mad yow so bold
 To commyt þis Crym most vngraciouse,
 Which to your-self is most noyose ?
 Now shaȝ all the cursinges of your lawe,
 Opon yow faȝ most myschevose,
 & be knawen of vagabundes ouer awe.
 ¶ He & I com both of your kyn,
 And that ye kithe vn-curteslye ;
 He com for to fordoo your syn,
 But ye for-suke hym frowardly.
 Who can not wepe, com sit me bye,
 To se hym that regnyd in blisse,
 In hevyn with his fader gloryoslye,
 Thus to be slayn in aȝ gyltlesse.
 ¶ Son ! in your handes ar holes wid,
 And in your fete that so tender were;
 A gret wounde is in your blesstid side,
- 629 The Virgin
Mary's Lament
over Christ's
Corpse. —
- 633
- Now is my dear
child dead.
- 637
- 638
- 641
- Let me kiss his
wounds.
- 645
- 646
- 649
- Cruel Jews,
- 653 vagabonds
everywhere,
[leaf 152, back]
- 654
- 657
- for slaying my
Son, the King of
Heaven.
- 661
- 662

The Virgin
Mary's Lament
over Christ's
Corpse.

- Ful deply drevyn) with a sharpe sper' ; 665
 Your body is bete & brussid^d here ;
 On euery sid^e no place is free :
 Nedes muste I wepe with hevy chere.
 Who can not wepe, com lern) at me, 669
 ¶ And beholde your lorde, myn awn der^d son, 670
 Thus dolfulye delt with, ose ye see.
 Se how his hede with thornys is thronge !
 Se how he naylit was till a tree ! 673
 His synows & vaynes, drawne so straylee,
 Ar brokyn) sonder by payns vngude !
 Who can not wepe, com lern) at me,
 He hangs on the Rood. [leaf 158] And be-holde hym here þat hange on rude ! 677
 ¶ Se all a-bowte the bludy streynes ! 678
 O man ! this suffert he for thee !
 Se so many fell & bitter peynes !
 This lamme shed his blude in ful plentee : 681
 Who can not wepe, com lern) at mee !
 Se al his frendes is from hym fled !
 Al is but blude, so bett was hee
 Fro the sole of his fute vnto þe hed^d ! 685
 ¶ O swete child^d ! it was nothinge mete— 686
 Saue your sufferance, ye had no pere,—
 To lat Iudas kisse thes lippes so swete ;
 To suffer a traytor to com so nere, 689
 To be-tray his master myldist of chere.
 O my swete child^d ! now suffer yee
 Let me kiss Him, Me your moder, to kisse yow here,—
 Who can not wepe, com lern) at me !—
 ¶ To kisse, & swetly yow imbrace ; 693
 bold Him in my arms, and look on His blessed face. Imbrace, & in myn armes hold^d ;
 To hold, & luke on your blessit face ; 697
 Your face, most graciouse to behold^d ;
 To beholde so comly, euer I wold^d ;
 I wold, I wold, stiſt with yow bee ;
 Stiſt with yow, to ly in mold^d,

- Who can not wepe, com lernⁿ at me !
- ¶ My will is to dy, I wald^t not leve ;
Leve, how suld I ? sithen dede ar yee.
My lif were ye / noght can me greve,
So þat I may in your presence bee.
- Me, your wofull moder, her^r may ye se ;
Ye see my dedly sorow & paynⁿ,—
Who can not wepe, com lernⁿ at mee !—
- To see so meke a lambe her slaynⁿ ;
¶ Slaynⁿ of men that no mercy hadd ;
Had they no mercy, I reporte me see ;
To se this bludy body, is not your hart sadd ?
Sad & sorrowfull, haue ye no pitee,
Pite & compassionⁿ to se this crueltee ?
Crueltee, vnkindnese ! O men most vnkind^t !
Ye that can not wepe, com lernⁿ at mee !
Kepinge this Crucifixe sti^tl in your mynd !
- ¶ When ye war bornⁿ, of me, a mayde myld,
I sange lullay to bringe you on slepe :
Now is my songe, alese, ales, my child^t !
Now may I wayle, wringe my handes, & wepe !
Who shalbe my comforthe ? who shall me kepe,
Save at your departinge ye segnyte to mee
Iohn, your cosyn¹, most virtuous & zepe,
- Who that can not wepe, com & lernⁿ at mee !
- ¶ O derest childe ! what falt haf ye done ?
What was your trispace,—I wald knav it faynⁿ,—
Wherfor your blesid blude is forsid forth to rone ?
Haue murtherid any personⁿ or ony man slaynⁿ,
That your avn^r pepil^t þus to yow dose endeynⁿ ?
Nay / nay / nay / ye neuer did² offence !
Was neuer spote of synⁿ in your cler^r conscience !
¶ And not-withstandinge their fell indignationⁿ,
- Only of gudwill & inward^t charitee,
Also for loue, & mannes saluationⁿ,
- The Virgin
Mary's Lament
over Christ's
Corpse. —
- 702 [leaf 153, back]
- 705
- 709 My meek Lamb
is slain by
710 merciless men.
- 713
- 717
- 718 When He was
born, I sang
Him lullaby;
now is my song,
Alas ! Alas !
- 721
- 724
- 726 [ys: abab, bcc.]
What was His
fault, that He
was slain ?
- 729 [leaf 154]
- 732 None No spot
of Sin was in
Him.
- 733

¹ 'standinge in this place' crossit through.² MS. did of.

The Virgin
Mary's Lament
over Christ's
Corpse. —

Son, comfort
your woeful
Mother!

Let me hold you
on my lap!

What can I do?

Death, take me!

[leaf 154, back]

[1 six.]
Wicked Jews,
hang me too on
the Cross!

Dear Son,

call me to Thee!

- 3e haue suffert al this of your humylitee! 736
 Of your large mercee, gret was þe whantite;
 Grete was þe multitude of your merites al,
 Thus for mannes sake to tast þe bitter gaH. 739
 ¶ Soñ ! helpe, help your moder in this woful smarte !
 Comfurth your woful moder, þat neuer was vnkind !
 In your Conception, ye reyoyet my harte ;
 But now of dedly woo / so gret cawse I find, 743
 That þe Ioy of my haylsinge is passit fro my mynd.
 Yit suffer me to hold yow her' on my lape,
 Which sumtym gafe you mylk of my pape. 746
 ¶ O swete, swetist child ! woo be vn-to me ! 747
 O most woful woman / your awn moder, loo !
 Who shalH grauntit me / with you for' to dee ?
 The son is dede / what shalH the moder doo ? 750
 Where shalH sho resorte ? whider shalH sho goo ?
 Yit suffere me to hold yow a while in my lap,
 Which sum-tym gafe yow mylk of my pap !
 O creweH deth ! no lenger thou me spare ! 754
 To me thou wer welcom, & also acceptabill ; 755
 Oppresse me down at ons / of the I haue no care.
 O my son, my saueyour / & Ioye most comfortabill,
 Suffere me to dy / with yow most merciabill ! 758
 Or at lest lat me hold you / a while in my lape,
 Which sum-tym gaue yowe þe milk of my pape ! 760
 ¶ O ye wikkid pepiH, with-out mercy or pitee ! 761
 Why do ye not crucyfye & hinge me on þe crosse?
 Spare not your nayles / spare not your crueltee !
 Ye can not make me to ron in greter losse 764
 Than to lesse my son þat to me was so dere !
 Why sloo ye not þe moder / which is present her ? 766
 ¶ Dere sone ! if the Iwes / yit wiH not sloo me, 767
 Your gudnes, your grace, I besech & praye,
 So call me to your mercy, of your benigneitie !
 To youre mek suters ye neuer saide yit naye ; 770
 Then may ye not your moder, in this cavse delaye.

The modere, with the child ^d desires for toreste ;		The Virgin Mary's Lament over Christ's Corpse.
Remembere myn awn son / þat ȝe sowket my breste !		
¶ Remember when your fleshe was soft os tender silke,		
With the grosse metes then yow I wold not fede, 775		
But gaue yow the licour / of a maydyns mylke ;		
Tiȝ Egip[t]e in myne ¹ Armes / softly I did you lede ;		
But your smylinge contenaunce I askit non other mede,		
Then be content ^d / that I with yow may riste,		
Remembere my der ^d son / þat ȝe sowkit my briste ! 780	My dear Son, at your birth I fed you with Maiden's Milk.	
¶ At your natiuitee, remember, my dere son, 781		
What vescheȝ I brochit to your nobisȝ grace !		
Was þer neuer moder that brochit sich a ton !		[leaf 165]
From my virgyne pappes / mylk ran owt a-passe ; 784		
To your godly power ^r / natur gaf a place ;		
Ye sowkit maydens milke / & so did neuer none,		
Nore her-after shalȝ / saue your-self alone / 787		
¶ When ye sowkid ^d my brest / your body was hole &	Then were you whole and sound.	
sound. 788		
Alese ! in euery place Now se I many wound ^d !		Now are you full of wounds !
Now, help me, swet mawdleyn / for I fall to þe ground ! 790		
And me, wofull mary, help now, gud Iohȝ !		[Couplets.]
Iohn ^d Euangeliste		
Than, gude swete lady, lef your gret mon ! 792		
Mary Virgyn ^d		
A. A. Mawdleyn ! why devise ye nothinge, To this blessid body for to gif praysing ^e ?		Magdalene, sing and praise my Son's blessed corpse !
Sum dolorose ditee Express now yee, In þe dew honour of þis ymage of pitee,	794	
Mawdleyn		
To do your biddynge, ladye, [I] be rightt fayn), But yit, gud lady, your teres ȝe refrey ⁿ !	798	
Iosephe		
Now, mary ! deliuer that blessit body tiȝ vs !		

1 MS. mss.

Mary Virgyn)

With þe tak from me / mynⁿ ownⁿ sonⁿ Iesus? 800

Nichodemus

Gud lady, suffer vs to bringe hym to his grave!

[leaf 155, back]

Mary Virgyn)

Dear Friends, Swete frendes! suffer' me mor respit to haue! 802

Haue compassionⁿ of me, frendes, I þou praye!

So hastely, fro me tak hym not a-waye!

Yf to his sepulture nedes ye wiþ hym bere,

bury me with my Son!
my Son!

Bery me, his moder, with mynⁿ awnⁿ son here! 806

When he was lyvynge, to leve I desirid;

Now sithen he is ded^d, all my Ioye is expirid;

There-for lay the moder / in grave with the child!

Iohannes euangelista.

O mary, modere, & maiden most myld! 810

Ordere your-selfe, os resonⁿ doth requere.

Iosephē

Com on! lat vs bery this body that is here! 812

Mary Virgyn)

O, now mynⁿ harte is in a mortall dred! 813

Can I not keep
Him, alive or
dead?

Allas! shal^t I not kep hym nothire whilc ne ded^d?

Is ther no remedye?

815

Let me look on
His face once
more!

Yit, Iosephe, agaynⁿ the cloth ye vnfold,

that his gracieuse visage I may ons behold,

I pray yow interlye!

Iosephē

818

Pece, gude marye! ye haue had all your wiþ.

Mary virgyn)

This parting
kills my heart

Ales! this departinge / my tender hart doth kill! 820

Gud Coysyn Iohn, yit spek a word for mee!

Iohn Euangelist

Be content, swet mary, for it may nott bee / 822

Mary Virgyn)

[leaf 156]

- A. A. towardē me ye be verreye Cruell ! 823
 Yit lat me bid ons myn̄ own̄ son̄ far-well !
 Ye may it not denye. 825
 Now, fare-well, only Ioye of all my harte & mynd !
 Farewell the derest / redempcion of mankind !
 Suffert most bitterly. 828

Ioh̄ne Euangelist

Com one, gud Mary, com !

Nichodemus

Some of you women ber' hir compayne. 830

ij^o MariesWe shall gife hire attendance
 Faithfully with humble reuerance. Exeunt 832

Iosephē

Now in his grave lat vs ly hym down, 833 Christ is laid in
 And then resorte we agayn to the town, sepelit[ur]
 To her̄ what men wiH saye. 835
 Mawdleyn, ye must hense deparate.

Mawdlen)

- Ye, & that with a sorowfull harte,
 Mowrnynge nyght & daye. 838
 Fare-well, swete lambe ! far-well, most innocent ! 839
 Wrichit mawdleyn / with most hartly intent
 Commendes hir to your grace. 841 Mary Magdalene
 resolves
 Far-well, der̄ master ! far-well, derest lord !
 Off yowr gret mercye / þe shall þe warld record
 Her-after in ylk place / 844
 Summe preciose balmes I will go bye,
 Till anoynt & honour this blessit body,
 Os it my dewty is. 845 [leaf 156, back]
 Fayre Iosephē & gude Nichodemus,
 I commend ȝou to the kepinge of Iesus !
 He will whith ȝou all this. 847 to buy precious
 balms to anoint
 His body.
 850

Iosephē

- Fare-wel, mawdleyn ! to your-self comfurth take !
 Of this blessit beriah / lat vs ane end make ! 852
 Here now is he gravid, & her' lyes hee,
 Which for loue of man, of his charite
 Suffert bitter passion). 853
 Gret comforthe it is vnto vs al,
 That the thride day aryse he shall
 In the most gloriose fassion.
 The tyme drawethe fast, & approchis ner' ;
 Schortly I truste sum gud tidinges to her'.
 Devowte Nichodemus, departe we as nowe.

Joseph takes
comfort, because
Christ will rise
again on the
third day.

Nicodemus.

- Gladly, frende Ioseph, I will go with ȝowe. 862

- End of Part I. Thus her' endes the most holy
 Beriah of þe body of Crist Iesu.¹ 864

¹ The second part, *The Resurrection*, runs on without a break
 in the M.S.

[Part II. *Christ's Resurrection.*]

[Mainly in Sixes, *aab ccb*. Note the long *Sevens* (*ababbcc*)
and short *Sixes* after l. 1133, p. 209.]

Her begynnes his resurrection 865 [leaf 156, back]
on pas[c]he daye at Morn.

[Scene 1.]

Part II. Scene 1.

Mawdleyne begynnes, sayinge

Pascha.

O	This grete hevynese & payn!	867	How long shall my sorrow last?
	Alese! how longe shalit remayn?		
	How longe shalit endure	869	
	And rist with-in my most carfull hart?		[leaf 157]
	How longe shalit feyle this dedly smarte?		
	Who shalit my sorowe cure?	872	
	How longe shalit I lef in desolation?	873	
	When shalit be houre com of consolation,		
	That my master I maye see,	875	My Master was crucified last Friday,
	Which opon the fridays laste,		
	Was Crucified & nailit fast,		
	Peteosly tiȝ a tree?	878	
	So pyteose a sight & lamentabiȝ,	879	
	So dolorose & miserabiȝ,		
	I hop ye shalit neuer fynd.	881	
	Cursid kayn! was verrey Crueȝ,		
	And slew his awn brother Abecȝ		
	Of a maliciose mynd;	884	
	Yit was he not so maliciose	885	
	Ose the crueȝ Iewes most owtragiose,		by Jews crueller than Cain,
	Which her! has slayn! my lord!	887	
	The sonnes of Iacob, gret envy had		
	Agayns þer brother Joseph zonge, wise & sad,		
	Os scriptur doth record;	890	

crueller than Jacob's sons,	Thay intendit to slo hym malishosly, And yit þay did not soo Cruelly Os wrought thes Iewes wild!	891 893
or Herod who slew the Innocents.	Few ȝeres past, herod the kinge Put to deth many ȝonglinge, & many moders child	896
[leaf 157, back]	Here in the land off Israell ; But of such Cruelte harde ye neuer tell Ose done was one Fridaye, When so grete rigore & tyrannye Was in their hertes, to garre hym dye Which was so graciouse aye !	897 899 902
Christ was more glorious than Abel and Joseph,	Abell & Iosephie wer gude & graciouse, But their dedes wer not so gloriouse Nor of so vertuouse kynd, Ose of hym which in his humanitee Wrought grete myracles in his diuinitee, Als ye may call to mynd.	903 905 908
and yet was cruelly slain.	For al his werkes so wel devyside, Emange tham thus to be dispised, And with Cruellty slain ! Ales ! when I remembere his woo, Scantly may I spek or goo, In harte I haue such payn).	909 911 914
I have precious ointments for His body.	I haue bought here oyntmentes preciouse To ensalue his body most graciouse, To doo it reuerence.	915 917
[leaf 158]	My sister Cleophe saide that shee To the seputcre wald goo with mee, And doo hir diligence. Of the thridday this is þe mornynge, And of my dere master yit herd I nothinge, Wherfor I am moste hevee.	920 921 923
I will go to His grave alone.	Alese ! felishipe her is noon ! Rathere then I faile, I wiþ go Alone. A, dere lorde ! your mercee !	926

Secunde Marye commys in, & sais,	
A, my harte! what þou art faynt!	927
How longe shall we thus mak complaynt?	
So sorowfull tym neuer was!	929
When shall comforth com of our desire?	
What woman is this þat lyes here?	
It is mawdleyn), alese!	932
Sister mawdleyn)! why waile ye on this wise?	933 Magdalene, rise up! ¹
Gud sister! we pray þou stand vp, a-rise!	
Cornforth your-self wyslye!	935
Mawdleyn)	
Off your commynge, sister, I am glade;	
I-wise I knew well þat þe be saddl;	
Ye haue cawse, os well os I.	938
Secund ^d Marye	
Ther is no gud Creatur, dar I saye,	939 Every one sorrows for
But inwardly sorowe he may,	
And compleyn ^d bitterlye,	941
To remembere the feþ torment	
And Cruell payne of this Innocent ^t	
Which levit so vertuoslye.	944
Of his meknese hymself he offred ^d ,	945
What-soeuer payn to hym was profred, This lambe, ¹ god[ys] soñ so free;	this Lamb's suffering.
Nothinge ragid he, ne was vnpaciente,	947
But euer most mekly till his payn he went,	[leaf 158, back]
With bayne benignitee.	950
From the tym of Abrahame,	951
& þat our faders from Egip[t] cam),	
Or when sorow was maste,	953
I am suere was neuer day so piteouse,	Never was day so piteous as last Friday,
So doolfull, & so dangerouse,	
Ose friday that is paste,	956
When all the crueltye was owt sought,	957

¹ þat or ys blotted.

- To distroy hym made al thing of noght,
 To sloo hym that gyves life ! 959
- Owt of my mynd this neuer goo shal.
 when the Maker
of all, died for
Man. That for man, diete the maker of al,
 By his manhed passyve. 962
- Mawdleyn
 So doolfull a day was neuer befor this ! 963
 But go we to the Monymont wher' his sepulcre is,
 To anoynte his body there. 965
- Secund Marye
 Sister, I com for that sam Intent;
 Ther is nothinge can me better content;
 To go, I haue no fere. 968
- Mawdleyn
 Then, gude sister, lat vs goo devowtlee. 969
- Secunde marye
 The Three
Maries,
[leaf 159] Abide ! yonder commes Marye Iacobee ;
 I trow, with vs sho wiſt goo. 971-2
- Thrid Marye commys in
 O gude sisters, how is it with ȝowe ?
- Mawdleyn
 A, dere sister ! neuer soo evill os nowe !
- Thrid Marye
 Gud mawdleyn, say not soo ! 975
 on this 8rd day, This is the third day, ȝe remember' weſt. 976
- Mawdleyn
 Ye ; bot of my master & lorde, I her' not tell,
 Therfore I can not cease. 978
- will go to their
Lord's
Sepulchre. We were goynge to [the] Monymont
 Wher'-os lyeth that swete Innocent.
 Loo, here, Oyntmentes of swetnes ! 981
- Thrid marye
 Gude sisters, on yow shal I wayte.

Secunde Marye	
Then let vs tak þe way furth strayte.	983
Mawdley n	
Sisters, I perceyve the place is her-bye ;	984
Lat vs ordeyn our oyntmentes accordinglye	
With al humylite.	986
Here lyes he þat was mercifull to synners al !	
Here lyese he, most piteose when we did call !	
Com nerr sisters, & see !	989
Lo, here is the place wher þe body was laid,	990
Which born was of a virgyn & a cleyn maid.	
Til honour it, grete cawse haue wee.	992 [leaf 159, back]
Gud sisters, be we not affrayd	
To do hym reuerence & dewtee !	994
Here he lyeth, whose ¹ lif surmountes al oþer,	995
Which raysed from deth to lyve, Lazarus my broþer,	
Now a levinge man !	997
He lyese her, which by his powre devyn,	
In chana Galilee turnyde water to wyn,	
Ose many testyfy Can.	1000
The angeþ spekes :	
Whom seke ye, women sanctifiede ?	1001
Three maryes to-gider sais :	
Iesus of nazareth crucified,	
The redemer of mankind !	1003
Angeþ.	
He is resyne ! he is not here !	
To his disciputes he shalþ apere ;	
In galilee thay shalþ hym fynd.	1006
Mulier, quid ploras // Woman, why wepis þou soo ?	
Mawdlen	.
For myn harte is fulþ of sorow & woo.	1008
My lorde, þat was the kinge of blisse,	
Is takyn away ; I wat not wher' he is.	1010

The 3 Maries
reach Christ's
Tomb.

The Angel tells
them

that Christ
is risen.

¹ MS. whose whose.

Ange~~H~~

- The Angel again tells them Com hidder, women ! approchē mor nere ! 1011
 Be of gude comfurth & of gud cher',
 For so gret cawse ye haue : 1013
 He that ye seke so beselye,
 With gude mynd so faythfullye,
 Is resyn here from his grave ! 1016
 The son of gode, in his humanite 1017
 Sufferde deth / & by his diuinitee
 Is resyn the thrid daye. 1019
 For redemption of man was he born,
 Displayede on the crose, & all to-torn
 In right piteose araye. 1022
 The bate~~H~~ is done, & victorye renuyd ! 1023
 The grete enmy of man þerby is subduyd,
 That most hatid mankynd. 1025
 Com hidder, & behold with your Eye
 The place where þe body did lye !
 Be Ioyeos now of mynd ! 1028
 Loo ! here is the cloth droppid blud, 1029
 Which was put on hym takyn of þe rud,
 Ose your-self did see. 1031
 For a remembrance, tak it yee,
 And hy yow fast to Galilee ;
 For ther' apper' shall hee. 1034

Mawdleyn

- Yit must myn herte wepe Inwerdrye, 1035
 Yit must I mowrn contynallye,
 Myndinge my master dere. 1037
 Mary Magdalene still mourns. O ! what myn harte is hevy & lothe,
 When I beholde this piteose clothe
 Which in my hande is here ; 1040
 This cloth with blude þat is so stayned,
 Of a maydens child so sor constrainid,
 On Cross when he was done ! 1043

[leaf 160, back]

- O rygore vnright ! O crueltee !
 O wikkit wylfuhnese ! O peruersitee !
 O hertes harde os stone, 1046
 to Put to deth a lamb so meke ! 1047
 Wel may the teres ron down your cheke !
 Wel may your hertes relent, 1049
 Myndinge the payn my lord & master felte !
 O ! in my body my herte now dothe mielte !
 To dy, I were content ! 1052 She'd be content to die.

Secund^d Marye

- Sister Mawdlen), to blame ye are, 1053
 With this dedly sorow your-self to marre,
 Your-self thus to torment. 1055
 Ye torment your-selfe, & crucifye ;
 Ye haue cawse to tak gladnes, & whye,
 Ye haue proue evident, 1058 The other Maries assure her that Christ is risen,
 That your master & oures, by his godly myght
 Is resen from deth / to lyfe ! an angell bright
 Schewes thes tidinges till vs, 1059
 And shewed vs the place / wher his body laye,
 Which is not ther' / for bi let passe a-waye
 Our sorow most grevouse. 1064

Thrid^e marye

- Sister Mawdleyn), in your hart be stabill ! 1065
 We shall here tidinges right comfortabill,
 And þat I trust shortlye; 1067 and good tidings 'll soon come.
 For that is suth veritabill.
 Saide so afore suthlye. 1069

Mawdleyn)

[leaf 161]

- A. A. Sisters / my slewth / & my negligence ! 1070
 I haue not don my dewty ne my diligence,
 Ose vnto me did fah ! 1072
 At my masters sepulcre, if I hade gifen atten 'rance,
 And waytid wisely with humble affiance
 Os I was bound^d most of all, 1075

Mary Magdalene laments that she didn't come earlier to see Christ's arising.	I shuld haue seyn) his vprisinge gloriose Of my swete lorde / of þe which desirose I am, & nedes must bee.	1076 1078
	¹ Alese, sisters! I was to tidiose, That holy sight to see. ¹	1080
	Than I shuld haue had comforth vncoparabill, Of the which Ioye / to speke I am not abill ;	1081
	Than I hade seyn) my lorde To haue resyn) from his sepulture,	1083
	With his bludy woundes, of hym I had ben sure.	
	Ales! when I record ¹	1086
	How I myghte haue had a sight of <i>your</i> presence, Who then aught of verrey congruence	1087
	To be mor glad than I,	1089
He, by His mercy, had callid her, the greatest of sinners, had let	Which ye haue callid by <i>your</i> grace onlee, Beynge gretist synner / vnto <i>your</i> large mercee, And that most ² curtesly ?	1092
	Whoso will not wayte when þat tym is, When faynest he wold therof, shal he mysse ;	1093
	So it faris by mee.	1095
	O, wold to god I had made more haste ! My slewthfull werke is now in wast !	
	ȝit, gud lord, haue þou pitee !	1098
[leaf 161, back] her, at Simon's dinner,	When Symon to dyner did hym cal ¹ , Amonges the gestes & straungers all, With meknese soberly	1099
	I com in with mynde contrite, For I hade levid in fowll delite, In syn) of licherye.	1101
	Not-with-standinge the gret abhomynation Of my grete synnes fu ¹ of execration	1104
	Yit of his benignite—	1105
	As with all mercy he was replete—	
wash His feet with her tears,	He sufferte me with teris to wesh his fete ! Loo, his mercyfull pitee !	1110

^{1—1} These 2 lines are at the bottom of the page.² 'graciously or' 'crosst thro.'

My synfull lippes, which I did abuse,
To towchⁿ his blesst fleshe he waldⁿ not refuse ; I I I I and touch His
flesh with her
sinful lips
And ther right oppenlye, I I I 3
Off his most piteouse tendernese,
The pardoun of my synnes & gret excesse, He pardond all
her sins.
He gaue to me hoolye ! I I I 6
Now may I wringe, both wepe & wayle, I I I 7
Myndinge on fridai his gret bataile
He had on crosse of tree, I I I 9
And tuk opon hym for vs all
To ouer-com the fend þat made vs fall.
A, Sisters ! well mowrnⁿ may wee ! I I 2 2

Secund^l marye :
Sister Mawdleyⁿ ! it is bot in vaynⁿ I I 2 3
Thus remedilesse to mak compleynⁿ ;
Ther-for it is the bestⁿ, I I 2 5
Ych on of vs a diuerse way to take.
His apperinge, Ioyfull may vs make,
And set ouir harter in reste. I I 2 8

The thide marye :
Ye, to sek & inquere, let vs faste hye ; I I 2 9
Sister mawdlenⁿ, this is next remedye ;
And þefore departe wee. I I 3 1

¹Mawdleyⁿ :
O lorde & master ! help vs in hye
To haue a sight of thee ! ¹ that they may
the sooner see
Christ.
I I 3 3

Tunc exeuntⁿ hee tres Marie.

[Scene 2.]

Part II. Scene 2.

Petrus intrat, flens amare.²

O Allmyghty god, which with thyⁿ inward Ee I I 3 4
Seest the depest place of mannyⁿs conscience,
And knowest euery thinge most cler & perfitlee,

^{1—1} These 3 lines are at the foot of the page.

² Some stanzas of long sevens, ababbcc, now alternate with the old sixes, aab aab, shortend.

- St Peter,
weeping, asks
Christ's mercy
- Hauē mercy, hauē pitee ; hauē þou compatiēce !
I confess & knowlege my most gret offence, 1138
My fowle presumption & vnstabilnesse !
Let þi mekiH mercy ouerflowe my synfulnesse ! 1140
And yit I knaw weH,
No erthly thinge can teH,
Nor ȝit it expresse, 1143
My fawtes & gret syn
Which I am wrappid in
With¹ dedly hevinesse.
Ther may not be lightly / a greter trispesse, 1147
Then the seruaunt / the master to denye ;
His owne master / his ownⁿ kind master : alesse !
I mak confession / here most sorowfullye, 1150
That I denyed mayster / & þat most vnkindlye !
For when thay did enquere / if þat I did hym knoo,
I saide I neuer sawe hym ! a-lesse ! why did I soo ? 1153
With teres of contrition,
With teres of compassion,
Well may I mowrnynge make ! 1156
What a fawte it was,
The seruaunte, alas,
His master to forsake ! 1159
When his grace callid me / fro warldly besines, 1160
And of a poore fishere / his disciple ! alas, mee !
I was callit Symon Bariona, playnly to expresse ;
But he namid me " petrus " / ' petra ' was hee : 1163
Petra is a stonⁿ / fulⁿ of stabilitie,
Alway stedfaste / alase ! wherfor was I
Not stabiliH accordinge / to my nam stedfastlye ? 1166
O my febiH promesse ! 1167
O my gret vnkindnesse,
To my shame resaruyd ! 1169
O mynde so vnstabiliH,
Thou hast made me culpabiH !
- [leaf 162, back]
for his Denial
of Him,
- Who callid him,
from a poor
fisher, to be His
Disciple, and
- nam'd him
Peter, a rock
of stabilitie.

¹ mo crosst through.

- Deth I haue deseruyd ! 1172 St Peter's
It plesid^t thy gudnese, gret kindnese to shew mee, 1173 Lament over his
Callinge me to þi grace / & gudly conuersation ; Faithlessness.
And when it pleaseid^t thi godhed^t / to tak but three
To beholde & see the highe speculation) 1176
Of thy godly maiestye in thy transfyguration, Christ let me
see His
Thy speciaff grace did abiH me for on, Transfiguration.
With the gud blessid^t Iames / & þi cosyn^t IoHn. 1179
Alesē ! þat I was so vnkind^t 1180 [leaf 163]
To hym, so tender of mynd
To me most vnworthye ! 1182
Alesē ! the paynes ar smarte
Which I fele at my harte,
And that so bitterlye ! 1185
O lorde ! what example / of meknesse shewed^t yee ! 1186
On thursday after supere, it pleaseid^t your grace
To wesh your seruauntes fete / who euer are did see He washt his
More perfite meknesse / shewet in any case ? 1189 Servants' feet
I my-self was present / in the same place.
Alesē ! of my-self / why presumpyd^t I,
Consideringe your meknesse / don so stedfastlye ? 1192
A ! myn vnkinde chaunce !
When it commys to remembrance,
In my mynde it is euer. 1195
I fele owt of mesure (I feel deadly
Dedly payn^t & displesure,
That I can not desseuere. 1198 pain.)
O mercyfull redemer / who may yit recownte 1199
The paynes which þi-self / for^r vs did endure !
Vnworthy if I were / I was with þe in þe mount^t I was with Him
Where þou swet bludy droppes / man saule to recure. during his
In that gret agonye / I am right^r verrey sure, 1203 Agony in the
Stony hartes of flint^t / þou wald þam haue mevid^t, Mount of Olives.
Seynge thy tendernese / to man by þe relevid^t. 1205
O, that passion was grete,
When blud droppes of swet 1206
[leaf 163, back]

- St. Peter's
Lament over his
Faithlessness.
—
- ran down a-pace ! 1208
- That was excedigne Payne
In euyer membere & vayn,
As apperit by his face ! 1211
- Of Iudas, thow were / betrayede by & bye, 1212
- Which was thy discipulH, & familiere with the ;
It grevid the more, I knew it certanlye.
He was fede at þi burde / of þi benignitee, 1215
- And ȝit [thow] were betrayed by his iniquitee !
Yf a straunger had don / þat dede so trayterouse,
It had beyn mor / tolerabill / & not so greuowse. 1218
- Dauid did say in prophecye, 1219
- ‘ Homo pacis mee, in quo sperauui,
Supplantauit me ! ’ 1221
- O lord ! your ¹ pacience may be perceyvid,
Which suffert so to be betrayed
Of Iudas ! woo is hee ! 1224
- and I forsook
Him, tho' I said
I wouldn't leave
Him.
- FulH of wo may I bee, sorowfull & pensyve,
Complenynge & wepinge with sorow inwertlee,
And wep bitter teres / aþ þe days of my life ;
Myn vnstabill delinge / is euer in myn Ee. 1228
- I saide I wald not leve my master for to dee ;
He said I shuld for-sak hym / or þe cok crow / thris.²
- Oh, when He
lookt on me
[leaf 164]
from among
His enemies,
how my tears
ran down !
- Afterwerdl, when hee 1231
Lokid opon mee
With a myld countenaunce,³ 1233
- Ose he stude on the ground
Emange his enmyse bownd,
O, I wepit abundaunce ! 1236
- Then my teres continually
Ran down most sorrowfully,
And yit thay can not cesse. 1237
- How may I cesse or stynte ?
Yf my harte wer of flinte,

¹ mercy erased. ² ? read 'thrie' = thries, thrice.

³ Catchwords :— ' As he stod on þe ground.'

- I haue caus to wepe dowtlese. 1242 St. Peter's
 O caytife, O wofull wreche ! 1243 Lament over his
 from thy harte þou may feche
 Sore & sighes depe ! 1245 Faithlessness.
 O most vnkindl man), I unnaturally
 What creatur may or can),
 The from sclauder kepe, 1248
 To forsake þi master so tender & soo gudl, 1249 forsook my so
 Which gaue to þe þe keyes / of all holy kirke,
 And mor-ouer for thy sake / shed his own bludl ! who shed His
 O synfull caytife / now aught I sore tiff irke ! 1252 blood for me.
 Ales, Ioñ ! why did not I 1253
 Folow my master so tenderlye
 Os ȝe did to the ende ? 1255
 But for ye deli so stedfastlye,
 My master gaue you marye
 To kep in your commendl. 1258
 Yf this dedly woo & sorowe 1259
 Endure with me vnto to-morowe, My heart will
 Myn hart in sunder will breke. 1261 break.
 Now, lorde, for þi tender mercyes all, [leaf 104, back]
 Reconcyle me to grace, & to þi mercy call ! Oh Lord,
 Ales, I may not speke ! 1264 call me to thy
 mercy !

et sic cadit in terram, flens amare.

Andreas, frater petri, dicit.

- A. Brothere peter, what nedes all þis ? 1265 Andrew com-
 I se well, good cowncell will yow mysse. 1266 forts his brother
 Dry vp your teres & rise ! 1267 Peter.
 Comforth your-selfe, I require yow, & praye !
 We shall haue gud tidinges ! this is þe thrid day /
 Sorow not in this wise ! 1270

Iohannes Euangelista :

- Stand vp, gud brother, & mesur your hevynese ! 1271 St. John bids
 This gret contrition of your hart, dowtlese Peter moderate
 To god is plesant sacrifice. 1273 his grief.

Petrus

A, gud brether, Andrewe & Ioñin,
Was neuer creatur so wo-begon
Os I, wrech most vnwyse! 1276
 Peter still laments his cruelty.
For rememberinge the infinite gudnese 1277
Of my lorde / & my most Vnkyndnese
Don so Wrichtitlye, 1279
At my hart, sorow sittes so sore,
That my dedly payn encresis mor & more!
Alese, my gret folye! 1282

[in 7a.]

Gud brother, *peter, your-self* þe comfort; 1283
 Andrew begs him to take comfort, as
Ther is none of aþ, bot comfurth may he hafe;
For emonge vs a-gayn our lorde shall resorte. 1285

[leaf 165]

Christ will rise this third day,

By his passion / his purpassee / was, man-kind to sauе;
This is the thrid daye / in which from his graue
He shall arise / fro deth, I haue no dowte;
Therfor lett comfurth / put this sorowe owt! 1289
 ¶ Brother, *peter / þe verrey truth to saye,* 1290
Few of vs aþ / hade perfit stedfastnesse,
But sumwhat dowtid / & wer owt of the waye;
Not-withstandinge / of his godhed the clernesse 1293
Schewed by his miracles / with aþ perfynesse;
And yf ye remember, brother / in his last oblation
He spak of our vnstabilnesse / & of his desolation, 1296

and He foretold that His disciples should forsake Him.

¶ Saynge "Omnes vos scandalum patiemini," 1297
 All ye shall suffer sclauder / for me,¹
 2 Os who say · ye shall / forsak me a-lonly;
 The hird-man shalbe strikyn / & þe flokk, which we bee, 1300
 Schalbe disperbilit / & away shall flee.

He knew their weakness.

Loo, gud brother, *peter / he knew our frealtes aþ;* 1302
 Our gude master is merciful / & graciouse with-aþ;²

¹ onlee (*sic*) crosst through.²—² These five lines are in the margin at bottom of leaf 164, back.

- ¶ And yow, brother peter / the most specialli 1304
 Hase cause of comfurth / for of his church þe hed.
 He chace you by order / by his grace frelye;
 For-þi, from your harte / put þis fere & dred. 1307 Andrew shows
 Yf ye remember, he said^t to yow in dede, Peter that he
 should have
 Thy faith shall neuer faile / what-so-euer befall; good hope, as
 Christ told him
 Therfor haue gud hope / & comforth spirituall. 1310 his faith should
 never fail.
 Ye askit hym ons a whestion) / wherwith he was
 content, 1311
 'How oft to your brother / synn) ye shuld relese :'
 Ye thought viij tymmes / were verrey sufficient;
 But he said sevynytymes & vij: ye suld forgif dowtles;
 A gret now[m]ber it plesit / hym tiff expresse; 1315 [leaf 165, back]
 The gret frelye of man / he saw in his godly mynd.
 For-thy, for your trispace / pardon may ye find; 1317
 How-be-it, of your-self / to presume, to blame ye were;
 Man þat is freale, of hym-self suld haue fere. 1319
 ¶ Your peniance [&] contrition) / acceptabill must
 bee;
 Therfor in your harte reIoye / ye may be fayn),
 Rememberinge he has put^t [yow] in gret auctoritee. Christ also put
 That he has saide ons / he will neuer call agayn, 1323 him in authority,
 "Quodcumque ligaueris" / he said; þes wordes ar playn);
 And gaue yow þe keyes / of hevyn) & of heH, giving him the
 So to lowse & to bynd / this can we all tell. 1326 Keys of Heaven and Hell.

Iohannes euangelista.

- Gude brother peter / marke ye well, & note: 1327
 The wordes of Andrewe beyn sadd^t & ponderose;
 In your conscience, I knew well / is noȝt so great mot, St John is sure
 But that mercy may clere it / of hym that is so graciouse. that Mercy can
 clear Peter's sin.
 Perauenter it was þe will / of our master Iesus 1331
 That ȝe shuld not be present^t / his passion) to see,
 Which he hade on the hilf / in þe most Crueltee. 1333
 ¶ Peter, if ye had seyn) / your mastere at þat poynt,
 I trov þat syȝt had beyn) to hevy / to yow tiff endure:
 He had torment opon torment / in euery vayn & Ioynt;

- St. John tells Peter how
He was so harde nailet / to þat paynfull lure; 1337
His flesh þat was so tender / born of a mayden) pure,
And was wont to be towchid / with virgyns handes swete,
Was altotorn) most piteosly / from hede to þe fet! 1340
¶ When his body was halid / & stritchid with ropes,
To caws his armes & fet / to þe holes extend^d,
Then þe nayles dreffyn in ; & of þe blude, dropes
blood was shed ; Ran owt so plentuosly / his wiþt was to spend 1344
All his precios blude / mannes sor tiff amend.
With-owt compleint he suffert the nayles & þe spere;
But gretist payn) þat he had / was for his moder dere.
He sufferd patiently, 1348
To be betrayed vnkindly,
To be accusid falsly,
To be intreytid Cruelly,
To be scornyd most dedenynglye, 1351
scornd, and
To be Iuged wrangfully,
To be dampnyt to deth dolfully,
With other paynes sere; 1355
crucified.
To be crucified piteosly,
To be woundid vniuersally,
With scowrges, nayles, & spere. 1358
For thes causes, he wald be born / of a maid most
obedient. 1359
But now the
time of
Desolation is
ended ; that of
Now the gret rawnson is paied / which was requirid
For redemption of man, of the fader omnipotent ;
The tyme of desolation / is now expirid ; 1362
Grace is come ;
The tyme of grace is commen, so longe of vs desirid!
Hevyn zeates so longe / closid for gret syn),
Our saueyour gafe yow the keyes / to open, & to lat in.
He knew well, for his deth / we shuld be afrayed : 1366
And þerfor, ose þe remembere / he told vs afore.
His godhed saw well / þat we shuld be dismayd
Of his resurrection) / he comfortid vs therfore ; 1369
Christ will rise
and live for
ever.
He saide he shuld arise / & live euere-more.
This is the thride daye / therfor dowt nothinge,

[leaf 166, back]

But shortly we shall here / of his gloriose vprisinge.

Brether, I wolde tarrye with yow longer here, 1373

But nedes I must go to the virgyn mylde.

Most sorowfull is hir hart / most hevy is hir chere ;

AH Ioye & comfurthe / from hir is exilde ; 1376 St. John
describes the
AH hir remembrance / is of hir dere childe. Virgin Mary's
sorrow :

My master assignyt me / to gyve hir attendance,

And that is my dewtye / with ah humblye obseruance.

Hir sorow increacyse aye,

1380

As weH nyght os daye,

In most piteose araye ;

For I darsay suerlye,

1383

Sen hir son was betrayed,

& in his grave layde,

The maid hase me dismaid

For sorow inwerdlye,

1387

That sho nowther tuk rist ne slepe,

1388

She takes nor
rest nor sleep,

Ne from hevynese hir-self cowth kepe ;

But euer-more stiH dose sho wepe,

That I am verrey sure,

1391

Hartes harder then stone

Wold be mollyfyed anone,

& melte to see hire mone,

That sho dose endure.

1395

[leaf 167]

To here hir mourn so moderlye,

but weeping,

To se hir wep so tenderlye,

AH myn hert it fayles.

1398

Now sho spekes of the scornes ;

speaks of her
Son's suffering,

Now sho remembers pe thornes

And the grete sturdy nayles ;

1401

Now sho spekes of his pacience ;

1402 and patience

Now sho myndes his obedience,

That vnto deth was.

1404 unto death.

Now of his visage spekes shee,

Defilid with deformyte,

Of fowH spittinge, a-lasse !

1407

- Now of his woundes dos shō speke, 1408
 & of the sper' which did breke
 Hir sonnes blessid& sid^t. 1410
- She is comfortless;* Thus is sho all comfurthlesse,
 Replet with all dulfulness ; 1413
 Therfor I may not bide.
and John will go to her. As for this tym) I wi^t departe. 1414
 Brother^r peter, be of gud harte,
 For other^r cause haue ye none. 1416
 Now farwe^t, for a starte,
 I shall ȝow mete anon. 1418
- Peter
- Praye fore me, brother^r, for goddes sake ! 1419
- Iohannes euangelista
- He bids Peter trust in faith.* Brothere, to yow no discomfurth take,
 But truste euer faithfullye ! 1421
 We shall haue comforth, ȝoure sorowe to slake,
 And that I trust^t shortlye. 1423
- Tunc exit Iohannes ; et dicit Petrus :
- Peter thanks his brothers.* Brothere Andrewe / god reward^t ȝoue euer speciallye !
 For Ioⁿ & ye, with youre swete wordes of consolation),
 Hase easid^t my mynd^t / with conforte stedfastlye.
 I am in trewe faith & hope / with-out desperation), 1427
 In my saule now havynge / spirituall iubilation),
 Trustinge on the mercy / of my master & lord,
 Of whose infinite gudnese / I shall euer record. 1430
 Let the dew of mercy fall^t opon^t ys !
 'Ostende faciem tuam / & salui erimus ! ' 1432
 Schewe thy powere, gud lord^t / & to vs appere ! 1433
 Let beames of thi grace approche to vs nere,
 Super nos, writhit synners !
- He is now happy, trusting his Lord's mercy.*

Part II. Scene 3.

[Scene 3.]

Inrat maria Magdalena.

- O, I writhit creature / what shall I doo ? 1436
 O, I a wofull woman) / whidere saff I goo ?

- My lorde, wher shall I find?
When shall I se that desirid face,
Which was so full of beuty & grace
To me, the most vnkind?
I haue sought, & besely inquerid
Hym whom my harte all-way has desired,
And so desires still.
Quem diligit anima mea', quesui;
Quesui illum, et non inueni!
When shall I haue my will?
I haue sought hym desirously,
I haue sought hym affectuosly,
With besines of my mynd.
I haue sought hym with mynd hartely,
The tresure wher-in my hart dose lye.
O deth, thou arte vnkind!
On me, vse thou & exercise
The auctorite of thyⁿ office!
My bales thou may vnbind.
What offence, deth, haue I don to the,
Which art so ouer vnkind to mee?
Nay, Nay, deth! be not soo!
Filiie Ierusalem, Wher-os ye goo,
Nunciate dilecto meo,
Quia amore langueo:
Of Ierusalem, ye virgyns clere,
Schew my best loue that I was here!
Tell hym, os he may prove,
That I am dedly seke /
And all is for his loue.
- 1438 Mary Magdalene's Lament.
- 1441
- 1442 She has sought Him in whom her heart delighted,
- 1444 and has not found Him.
- 1447 [leaf 168]
- 1448
- 1450
- 1453 Why will not Death take her?
- 1454
- 1456
- 1457
- 1459
- Daughters of Jerusalem!
- 1462
- 1463
- 1465 Tell my love that I am deadly sick for His love.
- 1467

Iesus intrat, in specie ortulani, dicens,

- M**ulier, ploras? quem queris?
Woman, why wepis thou? whom sekes thou thus?
Tell me whome thou wald^t haue!
- Jesus asks her whom she would have,
- 1469

Mawdlen):

I sek my master & swete lorde Iesus,
Which her was layd in grave.

1472

[leaf 168, back]

Jesus.

Woman, thou mournest to piteoslye, 1473
 And compleynist the most hevilye,
 Thy mynd is not cōntent'; 1475
 Thyn hart' is trowblit, weſt I see,
 Aſſ ful doloruse, os thinkes mee,
 Thou has not thyñ intente. 1478

Maudleyn)

Mary Magdalene Myn intent! that knawes hee 1479
 thinks He is the gardener. On whom my hart is set, & ay shalbee.
 Gardener, I yowe praye, 1481
 Schew vnto mee, if ye can,
 Yf that ye did see here ony man
 Tak his body awaye. 1484

Jesus dicit. " Maria ! "

Mawdleyn awnswers, " Raboni ! "

Jesus

He bids her not touch Him, Noli me tangere !
 Disciples that He is risen and Mary, towche me not now !
 but tell His But in-to Galilee go thowe,
 will soon appear to them. And to my brether' saye, 1488
 And to peter which sorowfull is, 1489
 That I am resen) from dethe, to lif ay in blisse.
 Renyng perpetuallye ! 1491
 Exhort' tham to be of gud chere,
 And hastely wyſt I to tham aperē,
 To comfurth loefullye. exit Jesus 1494

Mawdleyn)

O myn) harte ! wher hast thou bee ?
 [leaf 169] Com hom) agayn), & leve with mee ! 1496

My gret sorow is past !	1497
Now may thou entone a mery songe,	Mary Magdalene rejoices;
For he whom thou desirid ^t so longe,	
I haue foun ^d now at laste !	1500
I thanke your grace with hert intere,	1501
That of yowre gudnese to me wald ^t apere,	
And make my hert ^t thus light.	1503 her heart is light,

Secund marye intrat, cum maria.

Soror, nuncia nobis :

Gud mawdleyⁿ, sister ! how standes with yow ? 1505

Mawdleyⁿ)

Dere sisters ! neuer so we^t os nowe !

For I haue hade a sight^t

Of my lorde & master, to my comfurth speciall.

1508 she has seen her Lord and Master,

To his godhed I render thankes immortall,

Os I am bound^t of dewtee.

1510

Thrid marye :

It Apperis, suster, by your cowntenaunce,

That the gret sorow is owt^t of remembraunce ;

And so, by your sawe, gret cause haue yee.

1513

Mawdleyⁿ) :

I haue gret cause, sisters, I knew it wel^t ;

1514

For of my Ioye he is the springe & well,

the Spring and Well of her joy,

And of my lyfe sustenauunce.

1516

Secunde marye :

Haue ye seyn our lord, sister ? ar ye sure ?

Mawdlen)

[leaf 160, back]

Sister, I haue seyne my gretist tresure,

her greatest treasure.

My hartly Ioye & plesaunce !

1519

Thride mary

A. Sister ! gret comfort may your hart inflame.

1520

Mawdlen)

He spoke to her, *Be, gude sister!* he callit me 'mary' by my name,
And spak with me homlye. 1522
 I saw hym bodeyly, in flesh & bloode,
Oure redemere, which for vs hang on the roode!
 He shewed hym gratislye, 1525
 And bade me go to his disciples sone, 1526
 Thaime to certifye of his resurrectione;
& so w^t I shortly doo. 1528

Secunde Marie

A. A! Mawdleyn! right happee ye were! 1529
 Ye spente not in vayn so many bitter tere!
 Gret grace is lent yow too! 1531

Jesus appears to the Three Maries,
 Tunc venit Iesus, & salutat mulieres istas iij^{es}.
 Tamen mulieres nil dicunt ei, sed procidunt ad pedes
 eius.

blesses and comforts them, Auete! Hayle, blessit women leve! 1532
 My blessinge here I youe geve!
 Let sorow no more youre harte meve,
 But haue comfort allwaye! 1535
 I am resene fro deth, so may ye tell;
and says He has delivered His prisoners from Hell. I haue deliuert my prisoners frome hel^t,
 And made them sure for aye! [exit Iesus] 1538

Mawdleyn)

[leaf 170] Now, gud sisters, be no more sadd^t; 1539
 Ye haue cause, os well os I, to be gladd^t,
Mary Magdalene rejoices with the other Maries. Oure lorde, loo, of his gudnese, 1541
 Of his heghe & godly excellencie,
 Haves shewede vs here his Ioyefull presence
 With wordes of swetnesse! 1544
 My wordes wer not fantastical, sisters, yee see; 1545
 I told youe no lesinge, Sisters, report^t mee;
 Ye haue seyn with your eye. 1547

Thrid mary

Oure spirites ben revivid; our harteres beyn light!
O mawdleyn! this was a gloriouse sight,
Schewed to vs gracioulye!

1550

Secund marye

Blessid be that lorde / blessit be that kinge
That haues comfurther vs thus with his yprisinge
So sone & glorioulye!

1551 The other Maries
bless their Lord.

1553

Mawdlen

Susters, in Ioye of this Ioyfullnesse,
A songe of conforte lete vs expresse
With notes of Armonye!

1556

“Victime paschali laudes immolent¹ Christiani”. Tunc totum vsque ad Di[cto nobis] The Three
hee tres cantant idem, id est, “Victime pascha[li]”² Maries sing a
in cantifracto vel saltum in pallinodio Hymn.

Tunc occurent eis apostoli. scilicet. Petrus. Peter, Andrew
Andreas et Iohann[es], cantantes hoc. Scilicet. too.

“Dic nobis maria. quid vidisti in vi[a?]”³ respondent mulieres cantantes. “Sepulcrum Christi
viue[ntis]” et cetera, vsque ad “Credendum est /”

Apostoli respondentes cantant. “Credendum est
magis soli marie veraci, quam iudeorum turbe fal-
laci.” Mulieres iterum cantant “Scimus Christum
surrexisse vere /” Apostoli et mulieres [tres]
cantant quasi concordentes. “Tu nobis Christe rex
misere[re]. Amen.” Post cantum dicit petrus.

(¶ Sufficit si cantetur eisdem notis et cant[ibus]
vt habetur in sequentia predicta)

¹ MS. immolant. This Sequence is from the Easter Sunday Mass, held at Tierce, 9 a.m. See Note, p. 227-8.

² Some of the writing in the Margin is cut off.

³ The Sequence of which this and the following quotations form part, is both in the Easter Sunday Matins (held before Dawn), and in the 9 o'clock Mass. See p. 227.

[leaf 170, back]

Petrus dicit post cantum :

Then Peter asks How is it now, marye? Can ye tell
 Mary Magdalene Any newes which may lik vs wel? 1557
 for news. Blithe is youre Countenaunce. 1559

Mawdleyn

Mary Magdalene Peter, in youre mynde be fast & stabill;
 tells Peter I can shew youe tydinges most comfortabill;
 Trust it of assurance! 1562

Petere

Gude marye, of hym I wold^d knawlege haue. 1563

Mawdleyn

that Christ is Peter! oure master is resyn^d from his grave!
 risen, and has He apperit vnto vs three 1565
 In fleshe & bone, in a gloriose wise!
 restored Adam He hase restorid adam & his in-to paradise,
 and his mates Which were in helles captiuitee! 1568
 to Paradise.

Peter

God graunte youre wordes war not in vayn!

Mawdlen

Peter, That¹ I saye is truw & certayn,
 And therfor dowt no more! 1571

Secund marye

The other Maries Brother, we saughe our lord^d face to face;
 confirm these He Apperit to vs in this same place.
 glad tidings. And bad vs mowrne not so sore! 1574

Thride mar[ye]

He bade vs testify & tell
 That he was resyn^d in flesh & fell,
 And dy he shall no more. 1577

Petere

A, mary! gret grace to youe is lent,
 To whom our lord^d was so content,
 Befor other^t till apere. 1580

[leaf 171]

¹ which crosses through.

Mawdlen

He said, ye all shuld see hym in Galilee ; Christ will soon
And peter, youre selfe expresly namyd hee ; be in Galilee
Therfore be of gud chere ! 1583

Andrewe

Yit to his sepulcre lat vs go, & see, 1584 The 8 Apostles
To satisfye our myndes from all perplexitee. go to the Sepulchre,

Peter

So cownself I we doo. 1586

Tunc ibunt. precurrens Iohannes dicit'

John first.

Brothere peter, com hither & behold ! He sees that
It is no fabill that marye vs hase told ; Christ is risen.
This thinge is certen, loo ! 1589
How say ye, brother, be ye satisfied ?

Petrus

Brothere Iohn, I am fully certifyed Peter sees it too,
To gife credens her-too. 1592

Now shall the suth be verefied
Of hym that most may doo / 1594
O, myche ar we bound, gud lord, to your highnes ! and praises
For vs wer ye born, & also circumcised ; Christ.

For vs were ye termp[t]id in the wildernese ;
Now Crucyfied to deth, most shamfully dispised ! 1598
Yit all this, gude lorde, had vs not sufficyed
But ye had resen fro deth / by your godhed gloriuse,
Your resurrection was most / necessarye for vs. 1601
Youre meknese suffert deth for our saluation, 1602 [leaf 171, back]
And now are ye resen for oure Iustification ; He died for our
Youre name euer blessit bee ! 1604 risen for our
Justification.

Andrewe

This resurrection, to all þe warld is consolatiōn,
For of oure fayth it is truw consolation,
Approvid by his diuinitē. 1607

DIGBY MYST.

Iohannes Euangelista

Brether'! Ioy, & comfurth, & Inwardl iubilation), 1608

And gostly gladnese, in vs all Encrease may.

St. John bids
them all

We haue passid the tym) / of dole & desolation),

And also I am sure / & right well dare I saye, 1611

The Ioyfull treasure of our hart) / we sal^t se þis daye !

Honour, Ioy & glory / be to hym with-out end,

Which after sich sorow, comfurte can send! 1614

laud and praise
Christ.

To laude & prayse hym, lat vs be abowt;

To loue hym, & lofe hym), & lawly hym lowt,

With myndl & mowth devowtlye. 1617

Ther, brether with Ioyfull harte,

And devowt sisters on your parte,

Entone sum ermonye! 1620

They all sing a
Song of Praise.

tunc Cantant omnes simul " Scimus Christum,"

vel aliam sequentiam aut ympnum de resurrectione.

Post cantum, dicit Ioh[an]nes, finem faciens /

Loo, down) fro hevyn) / euer-mor grace dos springe!

The gudnese of god is incomparabill, yee see :

Their Sorrow is
turnd to Joy.

Her was sorow & mournyng) / lamentacion & wepinge ;

Now is Ioy & gladnese / & of comfurth plentee,¹ 1624

[leaf 172]
They depart, in
hope of seeing
Christ this
night.

Ioyfully depart wee / now owt) of this place, 1625

Mekly abidinge the inspiration) of grace,

Which we belefe 1627

Schall com to vs this nyght !

Now, far-well euery wighte !

To Him they
commend their
hearsers.

We commend yow all to his myght,

Which for vs suffert grefe. 1631

Explicit

¹ Written at the bottom of the page; in a later hand:—written by me . . . (*torn off*).

Note. To explain the parts of the Romanist Service referrd to on pages 223, 226, Miss Mary Lambert, of Milford House, Elms Road, Clapham Common, S W., who took so much interest in Canon Simmons's edition of *The Lay Folks' Mass Book* (E. E. T. Soc., 1879), has been good enough to send me the Paschal Time, vol. i, of "The Liturgical Year, by the Very Rev. Dom Prosper Guéranger, translated from the French by the Rev. Dom Laurence Shepherd, Dublin, and J. Duffy, 1871." And as most of our members probably know nothing (like I do) about Papal services, I make full extracts for them.

(p. 125.) The Office of Matins [in the Morning before Dawn].

The Night Office of every Sunday . . . consists of 3 portions called *Nocturns*. Each Nocturn is composed of 3 Psalms with their Antiphons, followed by 3 Lessons and Responsories. These Nocturns . . . end with the Ambrosian Hymn, the *Te Deum*; they begin after midnight, and are over by the aurora, when the still more solemn office of *Lauds* is chanted. But this Night [t.i Easter Sunday after 12 a.m.] has been almost wholly spent in the administration of Baptism . . . This is the reason of there being only one Nocturn for the Night Office [now calld *Matins* because it's performd in the morning] of Easter Sunday.

(p. 138.) In most of the Chuches in the West, during the Middle-Ages, as soon as the Third Lesson was read, and before the *Te Deum*, the Clergy went in procession, singing a Responsory, to the Altar, where the Blessed Sacrament had been kept since Maundy Thursday, and which was called the *Chapel of the Sepulchre*. Three Clerics were vested in Albs, and represented Magdalene and her two companions. When the procession reached the Chapel "and the 3 Clerics had gone to the Altar, and sung a verse" Two Chanters [= the Peter, Andrew and John of the Play] stepped forward towards the Altar steps, on which the Clerics were standing, and addressed them in these words of the Sequence :

Tell us, O Mary, what sawest thou *Dic nobis, Maria,*
on the way? *Quid vidisti in via?*

The first Cleric, who represented Magdalene, answered :

I saw the Sepulchre of the living *Sepulchrum Christi viventis,*
Christ: I saw the glory of him that *Et gloriam vidi resurgentis.*
had risen.

The second Cleric, who represented Mary, the mother of James, added :
I saw the Angels that were the wit-

nesses : *Angelicos testes*
I saw the winding-sheet and the cloths. *Sudarium et vestes.*

The third Cleric, who represented Salome, completed the reply, thus :
Christ, my hope, hath risen ! *Surrexit Christus, spes mea.*
He shall go before you into Galilee. *Precedet vos in Galilean.*

The two Chanters [= the 3 Apostles of the Play] answered with this protest of faith :

It behoves us to believe the single *Credendum est magis soli*
testimony of the truthful Mary, rather *Maria veraci,*
than the whole wicked host of Jews. *Quam Judeorum*
 Pravae cohorti.

Then the whole of the Clergy¹ joined in this acclamation :

We know that Christ hath truly *Scimus Christum surrexisse*
 risen from the dead. Do thou, O Con- *A mortuis vere:*
 queror and King, have mercy upon us ! *Tu nobis, vicit Rex, miserere !*"

After the Matins, comes at dawn, *Lauds*, so called "because it is mainly composed of Psalms of Praise." This is followd at 9 a.m., the hour of Tierce, by *Mass*, in which, after the Antiphon, Prayer, Easter Song, Introit, Collect, Epistle, Gradual, and Alleluia-verse (p. 158—164) have been sung,

"the Church adds to her ordinary chants, a hymn full of enthusiastic admiration for her Risen Jesus. It is called a *Sequence*, because it is a continuation of the *Alleluia*.

Let Christians offer to the Paschal Victim the sacrifice of praise.

The Lamb hath redeemed the sheep : the innocent Jesus hath reconciled sinners to his Father.

Death and Life fought against each other, and wondrous was the duel :

The King of Life was put to death ; yet now he lives and reigns.

Tell us, O Mary, &c.

² *Victima paschali laudes*
Immolent christiani.

Agnus redemit oves :
Christus innocens Patri
Reconciliavit peccatores.

Mors et vita duello
Confligere mirando :
Dux vita mortuus
Regnat vivus.

Dic nobis, Maria [&c., as above]."

It is clear, then, that the Play was only a better and more realistic performance of part of the Romish Church service. This quasi-acting of Easter Mysteries in church is new to me.³ It is not done now, Miss Lambert says.

¹ The play gives the first 2 lines to the 3 women, and the last line only to the women and apostles conjoined.

² Sequences. "The first, or the 'Victima Paschali,' is, we believe, by the vast majority of critics accredited to a monk, Notker by name, of the celebrated monastery of St. Gall, in Switzerland, who flourished in the ninth century, and attained to much renown by his talent for writing sacred poetry. According to some, he is said to have been the first who caused this species of composition to be introduced into the Mass ; and, if we are to believe Durandus, he was encouraged in this by Pope Nicholas the Great (858—867). Others ascribe its introduction to Alcuin, the preceptor of Charlemagne. The 'Victima Paschali' is also sometimes attributed to Robert, King of the Franks."

P. 224 of "A History of the Mass and its Ceremonies in the Eastern and Western Church." By Rev. J. O'Brien, A.M. . . 3rd Edition, Revised, New York, 1879.—M. LAMBERT.

³ I have since seen, in a review of the englisch Hase's book on Mysteries and Miracle Plays, 1880, that Prof. Ward has noted the fact in his History of the Drama, from the Germans, who've taught us so much.

GLOSSARY AND INDEX.

MAINLY BY

S. J. HERRTAGE, B.A.

- A (often), 89/915, have
 Abacuk, 114/1584, Habakkuk
 Abasse, 107/1376, *vb.* be abashed,
 fear
 A-baye, 68/363, *sb.* bay, surrender
 Abey, 114/1570, obey
 Abill, 211/1178, *vb.* fit, make fit
 A-bought, 3/3, *adv.* about; a-
 bowght, 60/154, around, about
 Abuse, 209/1111, *vb.* misuse, use
 improperly
 Abyll, 58/99, *adj.* fit, becoming
 Abyron, 60/159, Hebron (?)
 Advertacyounes, 90/921, warnings,
 information, knowledge
 Aferul, 94/1033, *adj.* afraid
 Afyabylle, 75/548, affable
 Agayn-sayd, 55/15, *vb.* contradicted,
 opposed
 Azen, 128/1935, *prep.* towards
 Azens, 58/91, towards, *prep.* to-
 wards
 Azens, 115/1606, *prep.* in front of,
 before
 Al and Sum, 111/1482, altogether,
 completely
 Alapye, 60/158, (?) what country
 Alme, 82/717, *a.* kind, gentle. Lat.
almus
 Almesse, 116/1642, *sb.* lit.: alms,
 hence, an act of kindness
 Alonly, 57/78; 107/1382, *adv.* only;
 112/1526, *adv.* only, alone.
 "Allonly, *Tantummodo, solum*
solummodo." *Cath. Anglicum.*
 Ambra, 67/339, *sb.* amber
 A-mons, 76/569, *prep.* amongst
 Auyke, 141/70, *sb.* friend, Lat.
amicus
 A-mytyyd, 107/1381, *pp.* admitted,
 ranked
 Ananias, p. 35
 Angell Raphael, p. 107; other
 angels, p. 10, 51, 53, 205
Anima or the Soul, p. 140; her
 Five Wits, p. 145
 Anna the Prophetess, p. 19, 261
 Anosed, 147/224, *pp.* Halliwell says,
 "acknowledged," but the context
 seems rather to require hindered,
 or opposed. Is it *harmed, spoilt*,
 from the Fr. *nuire*, to hurt (?)
 A-penyon, 110/1463, *sb.* opinion
 A-plye, 129/1982, *vb.* apply myself,
 set myself to
 Apposed, 147/225, *pp.* questioned,
 examined. "Examyn, or apposyn,
 or a-sayyn. Examino." *Prompt.*
Parv.
 A-queyntowns, 77/580, *sb.* acquaintance,
 intimacy
 Arend, 59/136, *sb.* errand
 Arere, 69/407, *vb.* raise
 Arimatheia, Joseph of, p. 172
 Aspecyall, 98/1137, especial
 Asprongyn, 100/1173, sprung up,
 risen
 Assatt, 114/1589, *sb.* (?) distress, or
 astate = estate, state
 Assye, 60/158, Asia
 At, 194/669, *prep.* of, from
 A-taunt, 160/608, *adv.* (*à-tant*) so
 much. "A dronen foole that
 sparith for no dispence, To drynk
 ataunt til he siepe at table."
Lydgate, in Halliwell.
 A-trey, 92/983, *vb.* Fr. 'attraire, to
 allure, intice, inueagle, toll on;
attraiement, an illuring, enticing,
 inueagling.'—Cotgrave.
 Attes, 80/693, at his, at its
 Aunterous, 27/1415, adventurous

- Avdyeans, 55/2, *s.b.* audience, hearers
 Avoydyt, 64/264-5, *vb.* goes out
 Awansyd, 58/107, *pp.* advanced, promoted
 A-wantt, A-want, 90/928, *interj.* get out, avaunt
 Awawns, 116/1642, *vb.* advance, assist
 Awayll, 104/1309, *vb.* profit, advantage
 Awe, 171/4, 7, *adj.* all
 Awete, 97/1111, *vb.* Latin *avete*, hail!
 A-weyle, 69/404, *vb.* avail, profit
 Ay-whan, 150/345, *adv.* every-when, at all times, ever
- Babbyd, 87/863, *pp.* smitten, struck
 Bales, 219/1456, *s.b. pl.* griefs, pains
 Balys, 90/919, *s.b.* troubles, mis-fortunes. A.S. *bealu*
 Balys, 82/735, *s.b.* rod
 Bamys, 93/1018, balms
 Baramathyte, 102/1260, Arimathea
 Bayne, 203/950, *adj.* ready, willing.
 "Beyn or plyaunt. *Flexibilis.*"
Prompt. Parv.
- Be, 101/1223, *prep.* by
 Be-cum, 95/1052, *pp.* 'where he is be-cum' = what has become of him, where he has gone to
 Bede-woman, 129/1967, *s.b.* a woman bound to pray for another
 Bedlem, 10/237; 60/159, Bethlehem
 Be-dred, 3/64, dreaded
 Beelzebub, 82/725
 Be-hold, 123/1814, *pp.* behoden, bound
 Be-holddyn, 80/658, *adj.* obliged, bound in gratitude. The corrupted form *beholding* is very common in the writers of the 17th cent.
 Belfagour, 82/725, *pr. nn.* Bel-phagor, a devil
 Belial, p. 43
 Belle, 99/1169, *vb.* roar, as deer 'bell'
 Be-lyve, 122/1801, *adv.* at once, quickly, hastily
 Bemmrys, 90/934, *s.b.* trumpets. A.S. *bēme*
 Benevolens, 1/21, *s.b.* good-will, kindness
- Benyng, 71/442, *adj.* benign
 Beral, 70/425, *s.b. (?) beryl*: as we should say "the pearl of beauty"
 Berdes, 57/51, *s.b.* maidens
 Berzaby, 60/159, Beersheba
 Besawnt, 101/1218, *s.b.* besant, a golden coin so called from having been first coined at Byzantium, or Constantinople
 Besene, 27/16, drest, adornd
 Be-shrewe, 156/506, 1 *pr. s.* curse
 Be-take, 72/465, *vb.* commend, 130/1939, 1 *pr. s.* commit, command
 Beth, 112/1528, *pr. pl.* are
 Bethany, 57/82
 Bettyll browyd, 82/724, *adj.* with overhanging brows. Compare *P. Plowman*, B. v. 190
 Bey, 143/108, 1 *pr. pl.* buy, pay or suffer for
 Bey the bargayn, 90/937, 941, pay the penalty, pay the price for
 Blabryr-lyppyd, 90/927, *adj.* thick-lipped. Cf. *P. Plowman*, B. v. 190: "Blabyr-lyppyd: *broccus, labrosus.*" *Cath. Angl.*
 Blasse, 90/934, *vb.* wave
 Blasyd, 83/745, *pp.* on fire, in flames
 Ble, 57/68; 129/1977, *s.b.* countenance, complexion, colour. A.S. *bleo*
 Bleryd is ower eye, 92/985, a phrase signifying, "we have been deceived or mocked." The expression is common: see, for instance, *Sir Ferrumbras*, ed. Herritage, 391; *Romaunt of the Rose*, 3912, &c.
 Blomefyld, Myles, poet, p. 27, 41
 Blysch, 88/885; 97/1117, *s.b.* bliss, joy
 Blyssynd, 125/1859, *s.b.* blessing
 Bome, 84/780, 1 *pr. s.* bum, am confused with a noise in my head and ears; 'bonbon as been (bummyn or bumbyn) Bombizo.'
Pr. Parv. 'To bomme as a fly doth, or husse, *bruire*'. . Palsgrave, *ib.*
 Bone, 117/1668, *s.b.* prayer. O. Icel. *bon*
 Bord, 79/630, *s.b.* table

- Bornyd, 71/443, *adj.* (?) burnished
 Borons, 56/50, *sb.* barons
 Bote, 90/919, *sb.* cure, healer
 Botell (truss) of haye, 30/85
 Bovteest, 91/952, most bountiful
 Bowth, 127/1925, *pp.* bought, redeemed
 Brace, 177/179, *vb.* embrace, clasp
 Brayd, 99/1148, *sb.* haste, hurry
 Breelles, 90/927, *sb.* worthless rascals. "Breyel, *Brollus, brolfa, miserculus.*" *Prompt. Parv.*
 Bren, 146/196, *sb.* brows
 Brentt, 116/1629, *pp.* been burnt
 Brochit, 197/782, I *pt. s.* tapped, opened, broached. "Brochyn, or settyn a vesselle broche (abroche), *attamino, clipstidro.*" *Prompt. Parv.*; brochit, *pt. s.* 197/783
 Bronde, 3/64, *sb.* sword
 Brystyt, 86/822, *vb.* bursts
 Burde, 212/1215, *sb.* board, table
 By, 2/37, *prep.* by hym, by his way
 Byggyd, 130/2024, *pp.* settled, placed
 Byn, 56/50, *vb.*; 70/420, *vb.* be; 112/1533, *pr. pl.* be, are
 Caiphas, p. 28, 42
 Cardyakylles, 106/1363, *sb.* a pain of the heart. "A cardiakylle or cardiake: *cardia, cardiaca.*" *Cath. Angl.*
 Carefull, 94/1034; 121/1768, *adj.* anxious, full of care, sad
 Castell, 87/845, *sb.* village
 Cawth, 61/191, *pp.* caught
 Cayftyff, 79/631, *sb.* wretch
 Cayseres, 90/936, *sb.* Emperors, Caesars
 Caystyys, 57/58, *sb.* (?) caitiffs, wretches
 Ceile, 174/72, *sb.* happiness. "It turned him to *sele.*" Cursor Mundi, 4432, A.S. *sæl.*
 Chalyngyd, 105/1318, *vb.* claim. "To chalange; *vindicare.*" *Cath. Angl.*
 Chana, 205/999, Cana
 Chapetelet, 140/16, *sb.* chaplet
 Cheveeler, 139/1, *sb.* a wig
Children, the Killing of the, p. 1, 13
 Choppe, 160/641, I *pr. s.* bargain, barter. A.S. *ceapian*
 Christ, his 7 Names, 132/2044
 — or Wisdom, a Morality of, p. 137
 Chyldyurn, 87/851, *sb.* children
 Chyr, 56/48, *sb.* cheer
 Chyr, 77/575, *vb.* cheer, please
 Clary, 67/342; 72/477, *sb.* a kind of sweet wine
 Cleffys, 57/55, *sb.* (?) cliffs
 Clennesse, 191/589, *sb.* purity of life. "A clennes. *Honestas, mundicia, puritas, sinceritas.*" *Cathol. Anglicum.*
 Cler, 113/15623, *sb.* clerk, Lat. *clerus*
 Cleffy, 120/1741, *sb.* cliffs (?)
 Clower, 65/294, *sb.* clover
 Clumme, 157/522, *adj.* lit. benumbed, hence, rendered useless. Compare "Clumsyd, *enervatus, eviratus,*" *Cathol. Anglicum*, and Cotgrave "Entombi, stonied, benumined, clumpse, asleep."
 Clyvytt, 93/1000, clave, split
 Cognysshon, 57/76, *sb.* knowledge
 Comic scenes, p. 30, 99, 108
 Compylyd, 85/806, *pp.* written as in a book
 Conctypotent, 49/596, all-powerful
 Connownt, 123/1803, *sb.* covenant, sum bargained for
 Conregent, p. 166, at foot: (?)
 Contraly, 90/940, contrarily
Conversion of St. Paul, p. 27
 Coroscant, 91/953, *adj.* shining, bright. Lat. *coruscantem*
 Coryosseyte, 74/511, smartness, finery; a dandy, 75/550
 Cyrus, 189/581, *adj.* curious, strange
 Costodyer, 51/628, custodian, guard
 Covnnyng, 85/806, *sb.* science, knowledge
 Cowff, 101/1224, *vb.* cough
 Crabbysh, 30/91, uncivil, rude
 Cressyn, 111/1512, *vb.* increase, multiply
 Cunnyng, 1/24, skill, science
 Cyrus, Lazarus's father, p. 56, 64
 Dandy Curiosity, in a play, p. 73, 74
 Daysyys Iee, 74/515, daisy
 Deadly Sins, the Seven, p. 75
 Debonarius, 71/444, *adj.* courteous

- Dectours, 79/650, *sb.* debtors
 Dedenynglye, 216/1352, *adv.* un-
 deservedly, unworthily
 Dee, 212/1229, *vb.* die
 Defame, 132/2035, *sb.* villainy
 Defye, 156/511, *i. pr. s.* despise.
 "To defye: *despicere.*" *Cathol.*
Anglicum.
 Delacion, 49/588, delay
 Delectary, 83/751, delightful
 Delycyte, 91/946; 132/2039, de-
 liciousness, delightfulness
 Demene, 114/1582, rule, manage
 Dempte, 80/662, deemd, judgd
 Dent, 64/272, *sb.* stroke
 Departe, 58/102, *vb.*; 115/1613,
imp. s. share
 Derevorthy, 125/1852, *adj.* pre-
 cious, dear. A.S. *deorwyrðe*
 Dessetres, 58/104, *sb.* distress
 Desvern, 82/721, *vb.* desire, pray
 Duevely, 150/324, *adj.* devilish, re-
 sembling a devil
 Deversarye, 83/754, *adj.* diverse
 Devils, 8/beaten, p. 82; see p. 53
 Devyrs, 86/832, *sb.* duty
 Dewresse, 65/281, *sb.* hardship.
 Diete, 204/961, *pt. s.* died
 Discent, 1/3, *sb.* descent
 Disperbilit, 214/1301, *pp.* scattered
 abroad. "Sparpe here and there,
segredo, spargo." Huloet. "Dis-
 parlyn. *Dissipo, dispergo.*"
Prompt. Parv.
 Docctor, 88/877, *sb.* daughter
 Dog Latin, 100/1187
 Dolar, 95/1058; Dolour, 95/1056,
sb. grief
 Don, 63/227, *pp.* done
 Done, 206/1043, *pp.* placed, put.
 "To do on Crosse. *Crucifigere.*"
Cath. Anglicum.
 Doole, 176/138, *sb.* sorrow, grief.
 O.Fr. *dœl*
 Doth, 56/42, *sb.* doubt
 Dovctors, 57/68, *sb.* daughters
 Dowt, 60/156, *sb.* fear
 Dowt, 216/1371, *imp. s.* fear
 Dowth, 103/1279, doubt
 Dree, 180/259, *vb.* suffer, endure.
 A.S. *dreogan*
 Drench, 121/1747, *subj.* drown
 Drye, 911/1043, *vb.* suffer. A.S.
dreogan
- Drynchyn, 83/754, *pp.* drowned,
 overwhelmed
 Dya, 67/339, *sb.* Dyachylon (?)
 Dylf, 76/563-4, *sb.* devils
 Dylfe, 61/187, *sb.* devil
 Dylle, a Devil, p. 91
 Dyscus, 113/1562, *imp. s.* show
 abroad, spread, prove
 Dysmay, 94/1035, am troubled, dis-
 mayd
 Dysses, 57/80, *sb.* decease
 Dysse, 95/1056, *sb.* pain, grief
 Dyssever, 56/27, *vb.* separate, pick
 out
 Dysspyttyd, 93/999, did despite to
 Dysyer, 74/513, desire
 Eclippid, 183/356, *pp.* eclipsed
 Ee, 209/1134, *sb.*; 212/1228, eye
 Egall, 55/6, *adj.* equal
 Ekes, 176/138, *pr. s.* increases.
 A.S. *ecan*
 Emende, 1/23, *vb.* amend, correct
 Emme, 100/1172, *sb.* uncle. A.S.
eam
 En-abye, 80/683, *vb.* dress, array
 Enhanse, 58/111, *vb.* raise, ad-
 vance; 'enhansyd,' 132/2056
 Enrytaws, 133/2075, *sb.* inherit-
 ance
 Ensalue, 202/916, *vb.* embalm
 Entone, 221/1498, *vb.* intone, sing
 Erber, 76, *sb.* garden
 Ermonye, 226/1620, *sb.* harmony,
 melody
 Ewyrs, 83/774, *adv.* ever
 Exsport, 72/458, *vb.* expel, drive
 out
 Elytt, 113/1545, ails, troubles
 Fakown, 90/942, *sb.* falcon
 Fantasticall, 222/1545, *adj.* fanci-
 ful, "fancy-bred"
 Fathyrod, 89/904, *sb.* Fatherhood
 Favorows, 90/942, 91/9481, *adj.*
 well-favoured, handsome
 Faworus, 80/673, desirous
 Faytors, 60/145, *sb.* wretches, ras-
 calcs
 Fectually, 79/643, *adv.* in truth
 Fegetyff, 66/318, *adj.* fugitive, slip-
 pery
 Felishipe, 202/924, *sb.* company.
 "A Felischippe. *Consortium,*

- societas, et ceteri: vbi a company.*" *Cathol. Anglicum.*
- Fell, 172/18, *adj.* cruel, furious
- Felle, 75/535, *vbi.* fell
- Felle, 115/1615, *adj.* many. A.S. *feol*
- Femynyte, 57/71, *sb.* the good qualities of a woman
- Fles, 106/1351, *sb.* fleece
- Flyth, 111/1507, *vbi.* flight
- Fode, 90/942, *sb.* lit. woman, hence wife. *Fodys*, 91/948, *pl.*
- Fon, 221/1500, *pp.* found
- For, 2/44, *prep.* in spite of
- For, 60/141, *prep.* to prevent
- For-gon, 129/1974, *pp.* lost
- Forse, 160/608, *pr. pl.* make or think of importance, regard
- For-thy, 215/1317, *conj.* therefore
- Founyd, 152/393, *adj.* foolish
- Frangabyll, 66/320, brittle
- Fray, 2/39, *vbi.* storm, rage
- Fray, 91/968, *sb.* fear, terror
- Freell, 88/888, *adj.* frail, sinful, weak [persons]
- Freelnesse, 146/200, *sb.* frailty, weakness
- Frefty, 215/1316, *sb.* frailty, weakness
- Fresse, 90/942, *adj.* fresh, fair
- Frest, 91/971, *adv.* at first, before
- Frett, 112/1529, *vbi.* grieve, pain, torture, tear to pieces
- Fretth, 84/786, *sb.* fretting, grief
- Fryst, 103/1272, *adv.* first
- Fulffyllyd, 57/74, *vbi.* filled
- Galonga, 67/339, *sb.* (?) galingale
- Garlement, 27/16, ornament
- Garre, 202/901, *vbi.* cause. "To gar. Compescere, cogere, et cetera." *Cathol. Anglicum.*
- a Gentleman's servant, 30/90
- Govcle, 160/604, *sb.* usury. "Gowle or vsury. *Usura, fenus.*" *Prompt. Parv.*
- Grainercy, 185/410, *sb.* great thanks, gratitude. Fr. *grand merci*
- Grates, 146/190, *sb.* *pl.* than^ks, gratitude
- Gravid, 200/853, *pp.* buried. "To Graue: *vbi.* to Bery." *Cathol. Anglicum.*
- Gravnt, 123/1805, agreement; 125/1873, desire, pleasure (?)
- Grawous, 65/293, *adj.* grievous, heavy
- Grobbe, a ship's boy, 107, 125; 119/1717
- Grogly, 75/549, *a.* (?) ugly
- Grom, 73/489, *sb.* person, man
- Grome, 72/478, *sb.* ?name of a place
- Gromys, 75/549, *sb.* men, persons
- Gronddar, 66/326, *sb.* foundation
- Grooth, 56/38, *vbi.* (?) grow, or 'grooch', grumble, murmur
- Growell, 99/1155, *sb.* gruel
- Grudge, 3/70, *vbi.* grumble, murmur
- Gyddyn, 129/1982, *vbi.* guide, govern
- Gyldyr, 72/478, *sb.* guelder
- Gyn, 90/934, *vbi.* begin
- Gynnyt, 126/1897, *pr. s.* begins
- Gyntely, 140/16, *adv.* finely, grandly
- Hals, 83/745, *sb.* neck. A.S. *heals*
- Halse, 67/347, *vbi.* embrace
- Halsyd, 131/2031, *pp.*; 141/44, saluted, greeted, welcomed
- Hape, 192/628, *sb.* happiness, good
- Harbarow, 107/1398, *sb.* shelter, refuge
- Harlettes, 59/127; Harlottes, 56/27, *sb.* low wretches, villains
- Harrow, 91/963, *interv.* the old Norman exclamation calling for assistance
- Havns, 130/2007, *vbi.* raise, carry up (see 'in-hansyd', 'enhanse')
- Hawkyn, Acolyte of the priest of Maryll, 99/1143
- Haylsinge, 196/744, *sb.* salutation, greeting
- Hayr, 144/159, *sb.* heir
- Hegges, 101/1198, *sb.* hedges
- Hele, 122/1790, *sb.* safety
- Helefull, 142/89, *adj.* wholesome
- Hell harrowd, p. 91
- Her, 80/669, *sb.* hair
- Here, 98/1124, *pron.* their
- Herod, King, p. 3, &c.; his death, p. 16; p. 59, 103
- Herod's Philosopher, p. 60
- Herrowe, 150/325, *int.* haro! a cry for help
- Hestes, 57/52, *sb.* behests, commands

- Hight, 150/334, *I pr. s. am named*
 Ho, 93/1015, *pron. who*
Hof! 73/491, *ho!*
 Holborn Quest, the, 165/773, p. 16^o
 Holy Ghost, the, p. 38
 Holy Land, p. 119
 Home, 101/1226, *vb. hum*
 Hort, 91/965, *pt. pl. (?)hurt*
 Hossell, 133/2081, *vb. administer*
 the holy communion to. A.S.
 huslian, 134/2087
 Hosteler, p. 30, *ostler*
 Houkkyn, 99/1160, *vb. toy, copulate*
 Hurde, 159/584, *vb. hoard*
 Hye, 209/1132, *sb. haste*
 Hyr, 112/1524, *pron. their*
 Hyrre, 68/377, *pron. her*
 Hyth, 123/1822, *pp. named, called.*
 A.S. *hatan*
- Idols burnt at Marcylle, p. 113
 a Jew, p. 88
- Ilezant, 73/505, *adj. elegant*
 Illumynows, 78/623, *light-giving*
 In-devre, 64/292, *vb. endure*
 Indeyn, 195/730, *adv. unworthily,*
 undeservedly. Lat. *indigne*
 Infivent, 97/1096, *inflowing*
 Inhansyd, 131/2023, *raisd up*
 Innumerabyll, 97/1100, *impossible*
 Inspeccyon, 124/1851, *inspection*
 Interē, 221/1501, *adj. earnest,*
 hearty
 Interlye, 198/828, *adv. heartily,*
 earnestly. “Enteyrl. *Intime.*”
 Cathol. Anglicum. “He praythe
 the enterly.” *Gesta Romanorum,*
 p. 171.
- Invre, 134/2102, *adj. practised*
 Irke, 213/1252, *vb. to be grieved or*
 wearied. “To Irke. *Fastidire,*
 tedere, pigere.” *Cathol. An-*
 glicum.
- I-wise, 203/937, *adv. assuredly,*
 certainly. A.S. *gewis*
- Ielopher, 106/1363, *sb. gillyflower*
 Jesus prophesies his sufferings and
 death, 87; raises Lazarus, 89;
 appears to the Maries after his
 resurrection, 95. See p. 54, 219,
 222
- Iorourry, 161/939, *sb. (?)swearing,*
 or jurying, serving on juries (to
 give false verdicts)
- Joseph, Christ’s reputed father, p.
 10, 17
- Joseph of Arimathea, p. 172
- Iudeon, 106/1351, *Gideon*
- Kelle, 74/520, *sb. (?) prostitute:*
 compare ‘collet’
- Kente, 177/156, *pp. known*
- Kepe, 120/1728, *sb. care, thought*
- Kepit, 181/286, *pp. cared, thought*
- Kertelys, 145/164, *sb. pl. kirtles,*
 gowns
- Keyle, 174/76, *vb. cool, assuage.*
 A.S. *celan*
- Kings of the Flesh, the World and
 the Devils, p. 66
- Knett, 57/58, *vb. knit, involve*
- Knett, 57/77, *pt. s. joined, united*
- Knette, 146/196, *I pr. s. knit,*
 crinkle, my brows
- Knowledge, 87/868, *vb. acquaint,*
 tell
- Kyd, 63/230, *pp. known*
- Laberyd, 123/1823, *pp. workt,*
 caused to go or wander (labour)
- Lace, 159/580, *vb. entangle, in-*
 involve
- Lad, 56/43, *sb. common men*
- Lak, 145/165, *imp. pl. blame*
- Langbaynnes, 61/190, *sb. (?) long-*
 bones
- Lase, 73/497, *sb. binding, ornament*
- Lasyd, 140/16, *pp. laced, fastened*
- Lave, 125/1857, *sb. law*
- Lawly, 226/1616, *adv. lowly, hum-*
 bly
- Lazarus, his Death and Raising,
 p. 53, 54
- Lechery, a character, p. 71
- Led, 93/1015, *sb. lid, cover*
- Lef, 201/873, *vb. live*
- Lem, 55/13, *sb. limb*
- Lere, 74/527, *vb. teach*
- Lesinge, 222/1546, *sb. lie.* A.S.
 leasing
- Letificacion, 2/26, *joy, rejoicing*
- Lewyn, 132/2043, *sb. lightning*
- Locucion . . . speech
- Lordeynnes, 61/189; 83/741, *sb.*
 wretches, rascals. “A lurdane,
 vbi. a thefe.” Cath. Anglicum.
 See Loselles.
- Lore, 150/326, *I pr. s. am lost*

- Loselles, 61/190, *sb.* lazy, rascally
 fellows. "Lorel, or losel, or lu-
 dene (lordayne S. lurdeyn P.).
Lurco." *Prompt. Parv.*
 Loue, 226/1616, *vb.* praise, worship
 Lowt, 226/1616, *vb.* bow to, worship
 Lowte, 56/43; 90/926, *vb.* bow
 Lucense, 82/715, *sb.* light
 Lucifer, p. 179
 Lure, 216/1337, *sb.* decoy, trap, the
 Cross
 Lyfeloll, 58/87, *sb.* livelihood
 Lilly, 103/1265, likely
 Lynne, 76/558, *vb.* cease [to lead]
 Lyth, 84/768, 774, *sb.* light
 Lytturall, 52/658, of letters, of
 literature
 Lytynnnyd, 92/975, *pp.* lightened,
 emptied
 Lyve, 58/91, *vb.* live

 Mahondes, 60/142, *sb.* Mahound,
 Mahomet
 Malesse, 172/20, *sb.* malice
 Malyng, 70/434, Malyngny, 70/428,
 adj. evil, malign
 Mament, 113/1554, *sb.* idol
 Mancyon, 110/1461, stay, dwelling
 Marcylle, the King and Queen of,
 Idols of, p. 54
 Mare, 189/510, 2 *pr. pl.* destroy,
 upset. A.S. *merran*
 Margaretton, 67/339, *sb.* pearls
 Margente, 180/273, *sb.* margin, va-
 cant space
 Maries, the three at the tomb of
 Jesus, 93; Jesus appears to them,
 95
 Marre, 56/39, *vb.* destroy
 Marry, 61/192, *pp.* destroyed
 Martes, 64/257, (?) Mars
 Martha, p. 58, 65, 83, 86, 88
 Mary, Christ's reputed Mother, p.
 11, 17, 186
Mary Magdalene, a Play in 2 Parts,
 p. 53
 Mary Salome, p. 93, 97, 173
 Mary the mother of James, p. 92,
 97, 173
 Mase, 159/581, *pr. s.* makes, causes
 Mawt, 72/476, *sb.* (?) Malta
 May, 170/416, *sb.* maid
 Mell, 93/1003, strife, trouble
 Mellefleueus, 85/794, mellifluous

 Memoryall, 98/1134, memory, re-
 membrance
 Mene, 160/620, *sb.* a contralto, or
 counter-tenor voice
 Menyver, 140/16, *sb.* fur of the
 ermine mixed with that of the
 weasel
 Mercury, another Devil, p. 44
 Merrorys, 57/73, *sb.* (?) shinings,
 graces, beauties
 Messenger, p. 59, 62, 63
 Mesure, 114/1582, moderation
 Metyest, 53/3, *adj.* most meet,
 fitting
 Meyn, 180/255, *sb.* means, way
 Midland Dialect, p. 53, 170
 Mind, a character, and her 6 Re-
 tainers, p. 138
 Mo, 57/80, *adj.* my
 Mold, 123/1812, *sb.* earth
 Monument, 89/894, *sb.* tomb, sepul-
 chre
 Monymont, 204/964, *sb.* tomb,
 grave
A Morality of Wisdom or Christ,
 p. 137
 Morell, 99/1155, (?) a man's name
 Moryd, 97/1099, *pp.* rooted, firmly
 fixed
 Mosed, 151/348, *pp.* mased, be-
 witched
 Mot, 215/1329, *sb.* a spot, fault
 Moteryng, 59/128, *sb.* muttering,
 grumbling
 Mown, 69/392, *vb.* may, can
Mundus, King of the World, p. 66,
 76
 Mynnate, 189/518, *sb.* minute
 Mynstrelly, 98/1141, minstrelsy
 Myscheifie, 173/61, *sb.* misfortune

 Neimyows, 87/857, *adj.* exceeding
 Nevyn, 66/315, *vb.* mention, de-
 clare
 Nicodemus, p. 184
 Noe, 106/1351, Noah
 Non, *passin*, none, no one
 Northumbrian and Midland dia-
 lects, p. 170
 Noyse, 193/650, *adj.* hurtful,
 harmful
 Noyttment, 79/640-1, ointment
 Nymyos, 97/1112, *adj.* exceeding.
 Lat. *nimum*

- Nysete, 162/653, *s.b.* folly, foolishness
- Oble, 131/2019, *s.b.* a kind of wafer-cake, sweetened with honey. It was the usual name for the consecrated wafer in the Mass
- On, 82/718, *a.* one
- On-clypsyd, 106/1349, *adj.* un-eclipsed
- Oncuryd, 84/769, *pp.* uncovered, taken away the covering of
- On-quarte, 84/779, *adj.* unhearted, dismayd, troubled, in pain
- Onymentes, 80/668, *s.b.* ointments
- Oppresse, 135/2111, (?) suffer, be cast away
- Opteyn, 61/182, *vb.* hold a place, prevail
- Ore, 56/38, *conj.* or
- Os, as, p. 170
- Ouer-awe, 193/653, *adv.* = overal, everywhere. "Overalle: *passim*, *vbi*cunque, est genus loquendi *vbi*que." *Cathol. Anglicum.*
- Ough, 146/190, I *pr.* s. owe
- Owȝt, 80/660, *pt. s.* owed
- Pacyfical, 114/1593, peaceable
- Pageant-waggon, its 2 stages, p. 130, 135
- Pakke, 99/1154, *s.b.* pack
- Panne, 83/738, *s.b.* (?) pan (of pitch)
- Parfre, John, p. 24
- Passyve, 204/962, *adj.* suffering
- Paul, *the Conversion of*, p. 27
- Pay, 91/960, *s.b.* pleasure, pleasing
- Peneawnt, 73/496, *adj.* hanging, loose
- Perhemnuall, 79/637, perennial, constant
- Perplyxcyon, 130/1986
- Perswade, 129/1977, take away(?)
- Pertely, 62/206, *adv.* openly, publicly
- Pese, 75/535, *s.b.* cup
- Pesyn, 189/533, *s.b.* poison
- Phy, 95/1068, *vb.* (?) fie, trust
- Pilate, p. 63, 87
- Piture, 151/350, *vb.* picture, image
- Players, names of the, p. 23, 26, 54, 138, 170
- Plejeavns, 104/1304, *s.b.* pleasure
- the Poet who speaks the Prologue and Epilogue, p. 1, 22, 26
- Ponderite, 179/217, *pt. s. (?)* weighed pondered
- Purchase, 55/22, *vb.* obtain, gain
- Porchasyd, 81/689, *pp.* obtained, gained
- Porvowns, 77/582, *s.b.* providing
- Poste, 113/1559, *s.b.* power
- Potyt, 72/458, *vb.* put; 78/606, (?) strive
- Povne Pylat, 87/862, Pontius Pilate
- Pregedyse, 63/234, *s.b.* violence
- Preors, 98/1137, *s.b.* prayers
- Pretende, 96/1076; 133/2073, *vb.* go before, proceed
- Priest, a heathen, p. 99, 113
- Prommyssary, 63/237, *s.b.* deputy
- Provost, in a play, p. 59, 104
- Provostycacyon, 60/163, *s.b.* regency, vice-gerency
- Pryse, 70/417, *s.b.* prize: *beryt þe prysē*, bere þe prysē, 72/472, take first place
- Pver, 125/1859, *adj.* pure
- Purfyled, 140/16, *adj.* trimmed, edged or embroidered
- Purpete, 81/710, *s.b. (?)* special care, or pure pity
- Pynsynesse, 78/606, *s.b.* pensiveness
- Pyrked, 68/358, *adj.* proud, elated. See Halliwell, s. v. *Perk.*
- Pystull, 104/1313, *s.b.* epistle, letter
- Quell, 99/1168, *vb.* kill. A.S. *cwellan*
- Quesson, 80/662, *s.b.* question
- Qwat, 102/1249, what
- Rage, 105/1331, *s.b.* haste, hurry
- Ragnell and roffyn, 101/1200
- Raphael the Angel bids many go and convert the land of Marcyll, p. 107
- Readers of an acted Play, 136/2143, p. 170
- Rebon, 110/1465, *s.b. (?)* rebound, answer, insolence
- Recure, 66/311; 79/6251; 211/1202, *vb.* recover, redeem
- Reddure, 114/1580, *s.b.* violence
- Rede, 122/1793, *s.b.* guide, counsellor

- Rede, 115/1616, *i pr. s.* advise
 Refreynne, 97/1116, *vb.* (?) restrain
 themselves
 Releff, 56/41, *vb.* free (from harm
 or responsibility)
 Rem, 59/114; Reme, 59/125, *sb.*
 realm
 Reporte, 176/133, *i pr. s.* urge,
 argue, declare
 Reportur, 133/2084, *sb.* report
 Repreffe, 56/40, *sb.* punishment
 Rese, 61/180, *vb.* rise
 Resoundable, 89/904, able to be
 heard
 Restoratyf, 79/651, *sb.* restoration,
 repayment
 Resun, 93/1024, *pp.* risen
 Reynd, 96/1083, pull, pluck
 Rose, 91/970, *vb.* were riven, split
 Rome, the Emperor of, p. 55, 59,
 104
 Rownd, 73/495, *vb.* whisper, chat
 Rud, 206/1030, *sb.* rood, cross
 Rvfull, 93/1020, *adj.* rueful, sad
 Ruthe, 149/316, *sb.* pity
 Ryte, 59/130; Ryth, 59/126, *sb.*
 right
 Rythewys, 88/889, *adj.* righteous
 Ryve, 145/175, *vb.* rive, destroy
 -s, 2 & 3 sing. in, p. 170
 Sadd, 215/1328, *adj.* weighty, of
 weight. "Sadde. *Solidus, fir-*
mus." *Cathol. Anglicum.*
 St. Andrew, p. 213
 St. John, p. 94, 187; and St. Peter,
 p. 94, 123, 209
 Sakor, 133/2068, *i pr. s.* conse-
 crate
 Satan, Prince of the Devils, p. 66,
 68, 76
 Saul, after Paul, p. 27, 33, 46
 Save, 132/2051, *i pt. s.* saw, have
 seen
 Sawen, 87/852, *vb.* save
 Seduct, 82/716, *pp.* seduced, led
 away
 Segnyte, 195/723, 2 *pt. pl.* assigned,
 committed
 Sembled, 69/403, *pp.* met, assem-
 bled
 Semle, 63/240, *adj.* seemly, hand-
 some
 Sensuality, a character, p. 80
 Sentelles, 104/1311, 1315, (?) for
 sentence, intelligence
 Sepoltur, 87/844, sepulchre, tomb
 Serybyl or Serybb, p. 55
 Sese, 118/1688; 128/1958, endow,
 put in possession, give seisin
 Seth, 143/122, *sb.* a full seth = full
 aseth, full satisfaction
 Sette, 97/1104, *sb.* city
 Seyld, 99/929, *adv.* seldom
 Shep, 106/1351, *sb.* ship
 Skepyng, 107/1392, *sb.* ship
 Shewyng, 116/1621, vision
 Shipman or Captain in a play, p. 54
 Sho, she, p. 170
 Shower, 86/822, *sb.* struggle, pain
 Shuyd, 58/86, *pp.* showed
 Simeon the priest, p. 16
 Simon the Leper, p. 77
 Skreptour, 61/171; Skryptour, 61/
 179, *sb.* Scripture
 Soferous, 87/864, *sb.* suffering
 Sokor, 65/286, *sb.* succour, help
 Soleyne, 159/579, *adj.* (?) alone, sin-
 gular, unique
 Sond, 62/214, *sb.* message. "Sond
 or sendyng. *Missio.*" *Prompt. Parv.*
 Sond, 111/1504, *sb.* word, order
 Sond, 109/1439, *sb.* land, shore
 Sops in wine, 73/536
 Sote, 1/13; 90/1071, *adj.* sweet
 Sottes, 62/203, *sb.* fools
 Sowket, 192/625, *pt. s.* sucked
 Sowth, 83/743-4, *sb.* (?) sawt = as-
 sault, attack
 Sowth, 66/307, *pp.* sought
 Spece, 132/2060, *sb.* speech, words
 Spece, 96/1072, *sb.* (?) view, from
 Lat. *aspicio* (?)
 Speeweows, 78/628, special, particular
 Spyll, 146/215, *vb.* be ruined, fail
 Spynys, 131/2024, *sb.* *pl.* thorns,
 thickets
 Stableman or Ostler, p. 30
 Stanzas, two plays in 8-line, p. 1,
 137; a play in 7-line, p. 25; a
 play mainly in 8-line, p. 171: see
 too, p. 53, at foot.
 Starte, 218/1417, *sb.* time. "Styrt,
 or lytyl whyle (lytyl qwygle, A.).
Momentum." *Prompt. Parv.*
 Steryng, 144/153, *sb.* stirring, in-
 citement

- Stey, 96/1077, *vb.* ascend
 Steyyd, 105/1341, *vb.* ascended
 Stoonddes, 93/1018, *sb.* moment,
 time. A.S. *stund*
 Streyness, 58/97, *sb.* hardship
 Strongk, 93/1002, *adj.* strong, vio-
 lent
 Strytt, 70/426, *adj.* straight
 Styffe, 130/1997, *vb.* (?) stryffe =
 strive
 Style, 116/1637, *sb.* steel. A.S.
 style
 Stynte, 212/1240, *i pr. s.* stop,
 cease
 Syntt, 123/1807, *sb.* allowance,
 bargain, agreement
 Subjectary, 83/752, subject, thrall
 Subjugal, 55/7, *adj.* subject
 Sudare, 95/1049, *sb.* napkin, ker-
 chief. It occurs in exactly the
 same meaning in Wyclif's version
 of John xx. 7
 Sue, 75/532, *vb.* follow
 Suspiratione, 173/64, *sb.* sighing.
 Lat. *suspitationem*
 Suthe, 188/500, *adv.* truly, with
 truth
 Swertt, 84/780, *adj.* black
 Syest, 95/1061, sighest
 Syn, 86/830, *conj.* since
 Synamver, 106/1361, *sb.* (?) Fr.
 ‘*Cinnabre*: m. Cynoper, Ver-
 million, Sanguinarie . . . a soft red
 and heauie stone found in Mines.’
 Cotgrave.
 Syppresse, 139/1978, *sb.* Fr. ‘*Cy-*
 pere: m. Cyperus, or Cypresse,
 Galingale (a kind of reed).’—Cot-
 grave. A sweet herb, a sweet
 person
 Syrus, Lazarus's father, p. 56, 64
 Synn, 129/1973, *vb.* sigh
 Syyng, 57/63, sighing
 Tapyrnakyll, 106/1352, *sb.* taber-
 nacle, vessel
 Tasppysster, 73/495, *sb.* barmaid
 Taverner, in a Play, p. 72
 Tawth, 102/1259, taught
 Tayve, 172/38, *adj.* (?) decaying
 Tene, 71/438, *vb.* injure, annoy
 —th constantly used for —ght, as
 lyth, light, *nyth*, night, *myth*,
 might, &c.
- Thar, 139/1437, *impers.* *vb.* need.
 AS. *þearf*
 pen, 82/732, *pron.* that
 Therkenesse, 81/689, *vb.* darkness.
 “ Therkenesse or derkenesse.
 Tenebre, Caligo.” *Prompt. Parv.*
 Tholit, 181/276, *pp.* suffered, en-
 dured. A.S. *þolian*
 Thrall, 175/108, *adj.* miserable,
 mean
 Threst, 115/1614, *sb.* thirst
 Thruste, 179/215, *sb.* thirst, desire
 Thrustide, 179/214, *pt. s.* thirsted
 for. A.S. *þyrstan*
 Thrustye, 178/210, *adj.* thirsty.
 A.S. *þurstig*, *þrystig*
 Thryst, 73/492, *sb.* thirst
 Thyrlite, 180/268, *pp.* pierced. A.S.
 þyrlan, Eng. *drill*
 Tiberius Caesar, p. 55, 59
 Tidiose, 208/1079, *adj.* anxious,
 impatient
 Till, to, with the infinitive, p. 170
 To-brost, 91/966, *pp.* broken to
 pieces
 Ton, 197/783, *sb.* tun, vessel
 Toukyng, 91/969, *sb.* touching,
 touch
 Treyte, 171/3, *sb.* treatise, little
 piece
 Tripident, 2, *stage direction*, let
 them dance
 Trossyd, 89/910-11 *adj.* bound,
 wrapped
 Trott, 76/555, *vb.* (?) shake
 Trotte, 71/438, *vb.* hasten, hurry
 off
 Tyr, 60/158, Tyre
 Understanding, a character, and
 her 6 Jurors, p. 138
 Veruens, 96/1093, *sb.* fervency
 Very, 3/76, *adj.* true, real
 Virginite, 191/589, *sb.* chastity,
 purity of life. Often applied, as
 here, to males as well as females
 Vysered, 165/726, *adj.* wearing a
 visor or mask
 Vysers, 166/754, *sb.* *pl.* visors,
 masks
 Wall, 124/1848, *vb.* (?) dwell
 Wardly, 152/405, *adv.* carefully

- Waryacyon, 123/1815, *sb.* variation, or (?) opposition
 Waryovns, 130/2005, *sb.* variance, disagreement
 Watkyn, a Messenger, p. 4, 6, &c.
 Wawys, 89/829, *sb.* waves
 Weepers in black at a burying, 86/835-7
 Went, 68/376, *pp.* gone
 Went, 96/1079; 116/1629, *vb.* thought, weened
 Werely, 80/675; 122/1791, *adv.* verily, assuredly
 Weryauns, 58/92, *sb.* variance, change
 Weryfyt, 61/178, *vb.* verifies, confirms
 Weryous, 56/36, *adj.* troublesome
 Wete, 95/1059, 123/1817, *vb.* know
 Wetty, 102/1250, *adj.* learned
 Whan, 150/346, *adv.* ay whan = every when, ever, always
 Whanhope, 81/694, *sb.* despair
 Whantite, 192/621, *sb.* quantity
 Whatt-so-mewer, 102/1235, whatsoever, whatevver : the pronunciation *whatsumever* is not uncommon amongst the lower classes
 When, 68/368; 104/1288, *vb.* were
 Whit, 199/850, *vb.* requite, repay
 Whytly, 68/376, *adv.*; wygth, 68/227, quickly, speedily
 Will, a character, p. 138; her 6
 Women or Retainers, p. 161-7
Wisdom or Christ, a Morality of, p. 137
 Wod, 2/39, *adj.* mad, furious
 Wolunte, 55/3, *sb.* will
 Wonddyn, 55/23, *adj.* enveloped, wrapped, and so, protected
 Wonde, 115/1609, turn, refuse
 Woo, 66/311, *pron.* who
 Word, 56/31, *sb.* world
 Wordely, 141/51, *adj.* worldly, earthly
 Wos, *pron.* whose | Woydyt, 115/1618, *pr.* s. goes out
 Wrake, 68/380, *sb.* harm, injury
 Wreche, 72/469, *sb.* harm
 Wrowth, 79/631, *pp.* wrought, done
 Wry, 163/669: (?) read 'malewry', mishap, misfortune: Fr. *malheur*
 Wryng, 108/1409, *vb.* turn and twist about in pain
 Wyan, 72/479, *sb.* Guenne
 Wycys, 90/1083, *sb.* vices
 Wyhyles, 68/377, *sb.* wiles
 Wylddyng, 57/59, *sb.* wielding, command
 Wyldyng, 124/1832, *sb.* power, wielder
 Wyre, 94/1027, *sb.* doubt. "Awere or dawte. *Dubium, ambiguum, perplexus.*" *Prompt. Parv.*
 Wys, 89/895, guide, show
 Wytory, 134/2095, victory
 Wyttyst saff, 78/624, *vb.* vouchsafest
 Xall, 56/41, &c., shall; þou xall, 100/1176
 Xuld, 132/2036, &c., should
 Xulddes, 99/1163, *vb.* shouldst
 Yee-lyd, 102/1237, *sb.* eye-lid
 Ynge, 102/1242, *adj.* young
 Vrkit, 175/111, *impers.* *pt.* grieved
 Ywys, 67/338, *adv.* assuredly
 Yye, 98/1124, *sb.* eye
 Yys, 79/640-1, *sb.* eyes
 jaf, 122/1799, *conj.* if
 jaf, 135/1343, *vb.* gave
 zede, 92/975, *pp.* gone. A.S. *eode*
 zen, 114/1577, *sb.* pl. of eyes, *zen* *sucke* = *zarning*(?)
 zenybyr, 67/343, *sb.* ginger
 zepe, 165/724, *adj.* active, careful. A.S. *geaf*
 zode, 105/1324, *vb.* went
 jonglinge, 202/895, *sb.* young child, infant
 synge, 73/503, *adj.* young

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